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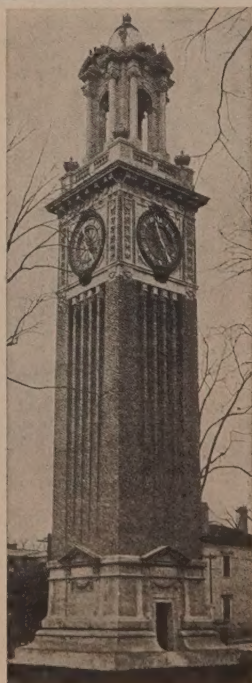
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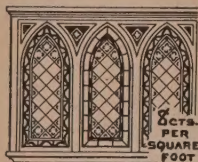


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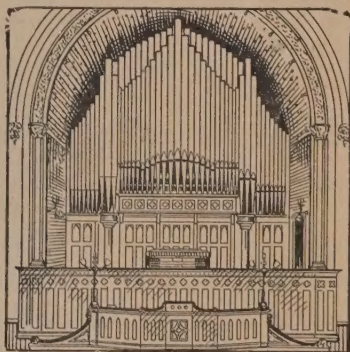
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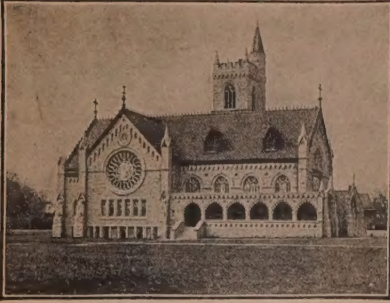
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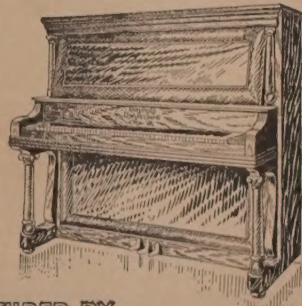
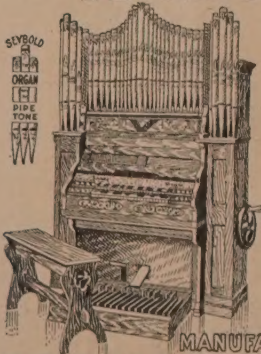
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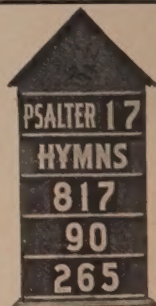
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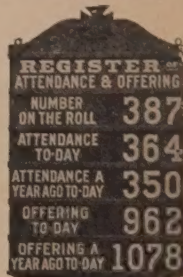
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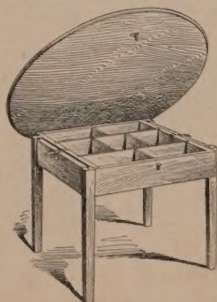
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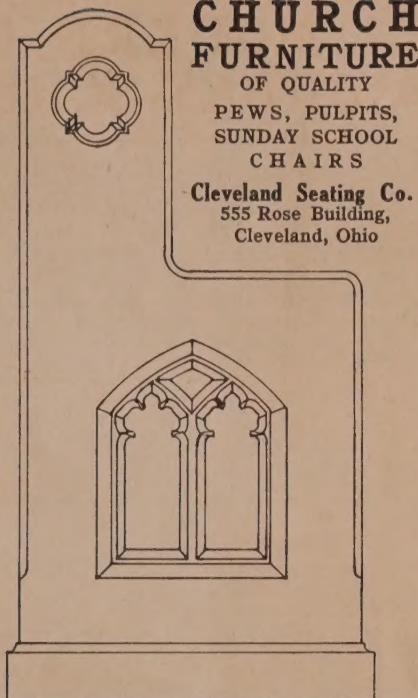
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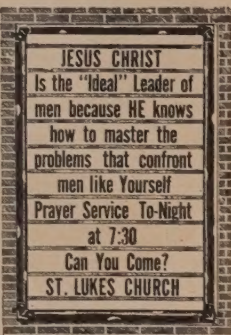
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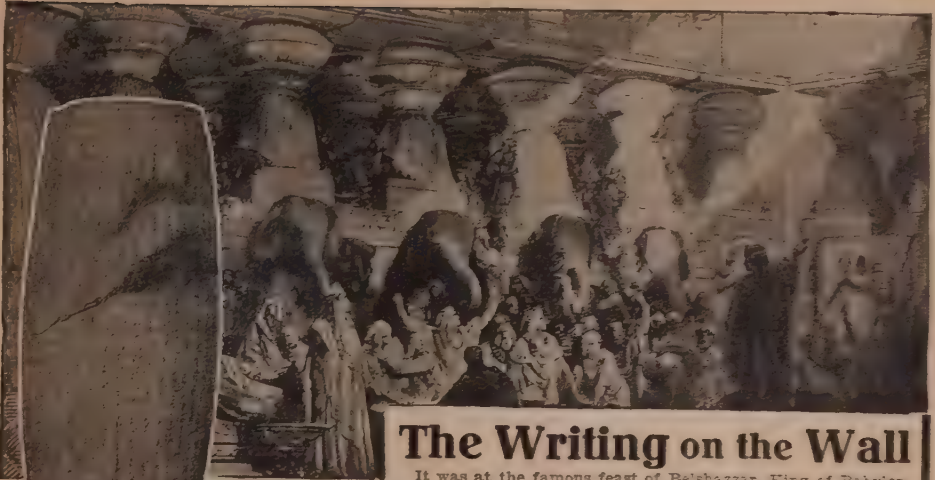
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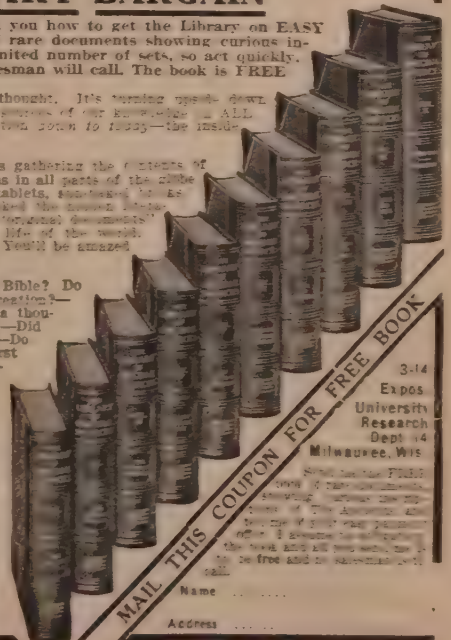
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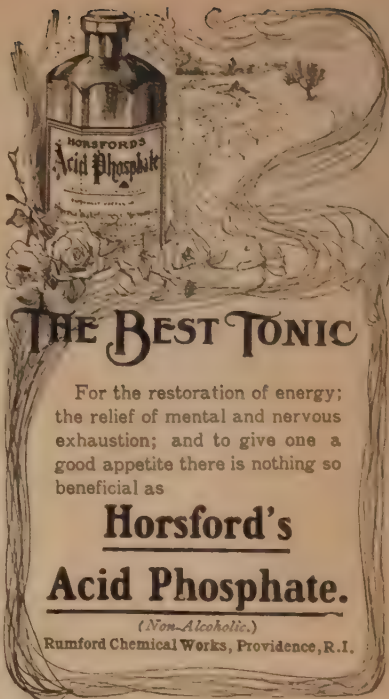
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Text: "Thy gates shall be open continually; they shall not be shut day nor night; that men may bring into thee the forces of the Gentiles, and that their kings may be brought." Isa. 60:11.

The Church of God is the fortress of the ages. It is a Gibraltar that can never be taken. "Walk about Zion; go round about her; tell the towers thereof; mark ye well her bulwarks; that ye may tell it to the generation following." The Church of God has indeed wonderful elements of strength. She is built upon a wonderful foundation—"the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." "Whereof also it is contained in the Scripture, Behold I lay in Zion a chief corner-stone, elect, precious, and he that believeth on him shall not be confounded."

Some people think that they discover marks of weakness and decay in the Church of God, but they are mistaken. She never was so strong as she is today; never so glorious. Her towers are growing more lofty, her bulwarks more invincible, her glory more resplendent, her foes fewer and her friends more numerous, every day.

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Listen to what the prophet Isaiah says about the church with the open gates: "Thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles and that their kings may be brought."

If you ever get discouraged about the Church of God read the sixtieth chapter of Isaiah. It has reference to the peaceful and prosperous condition of the Jews after their return out of captivity into their own beloved land. But it also looks further and has its full accomplishment in the coming of Christ and the future outpouring of his Spirit. This chapter is a part of God's covenant with his Church, promising, first, the long continuance of his Church, even unto the utmost ages of time; then the large extent of the Church, even to the utmost parts of the earth; and, lastly, that this shall be brought about through the blessing of his spirit upon the agency of redeemed men.

In a half sneering way we hear a good deal said against the Church of God in these days. But never be disheartened. "If God be for us who can be against us?" His promise is that his Church shall be greatly enlarged and multi-

plied—many additions made to her numbers and strength, that great multitudes shall come into the church. The nations shall be discipled and even kings and great men—men of power and learning and influence—shall be added to her number. They shall come from every direction. The word is, "Lift up your eyes round about" and see them coming as from every part. They come, men and women, kings and men of influence, down to weak and timid children, and in such numbers that men will look upon them as they would upon an extraordinary flight of doves, and in surprise will say: "Who are these that fly as a cloud, and as doves to their windows?" An early settler of this country would better understand the meaning, recalling the wonderful number of wild pigeons that often passed overhead. Sometimes the number was so great, and the mass so compact, that they literally looked like a cloud in the distance and obscured the sun in their passage. Such an ingathering into the church is predicted. Men delighted or astonished shall say: "Who are these that fly as a cloud, and as the doves to their windows?"

They shall come, "bringing their silver and their gold with them"—giving up themselves to God, and giving up all that they have and are to his service. "Bringing their silver and their gold with them." In that day men and their pocketbooks will be converted together. "And the sons of strangers shall build up thy walls,"—many who have been strangers to Christ will come in and will help build up the walls of his church.

But I have not quoted all the words of the prophet Isaiah in this connection. There is always a means to an end. How is this great prosperity of the church to be brought about? Listen! The first word of the answer is a "therefore." "Therefore"—in order that this great ingathering may come about—"Therefore, thy gates shall be open continually; they shall not be shut day or night, that men may bring unto thee the forces of the Gentiles, and that their kings may be brought."

I. And this suggests my first point: "Therefore, thy gates shall be open;" the idea suggested being the abundant access to Christ and his church. Let the finished church, be the church with the open gates. I mean spiritually so. To every man, woman and child in this community, to rich and poor, to high and low, hold the gate open—wide open. Set before them an open door. Say, "Whosoever will may come." Let the pastor of this people remember that the gospel is an invitation

—a loving invitation. If any hold back from it, let it be no fault of yours. Tell them, "The Spirit and the bride say Come: Let him that is athirst come: Whosoever will, let him come." Hold the gate open—wide open!

Then there is another thought. The gateway into Christ's church should be just as wide as the one leading to Christ himself. When the jailer asked Paul and Silas: "Sirs, what must I do to be saved?" they did not ask him to subscribe to some system of theology, but said: "Believe on the Lord Jesus Christ and thou shalt be saved;" and on this confession he was baptized, with his household. Rev. Dr. A. E. Kittridge, late pastor of the Madison Avenue Reformed Church in New York, said not long ago, "We do not receive new members into the church as professors of theology, but as confessing faith in Christ." The distinction is a right and proper one. If you have a place in God's kingdom above, you have a right to a place in God's church below. If your name is in the "Lamb's Book of Life" in heaven it most surely should find place on the roll of his church in the earth.

You know how God represents the abundant access there is to heaven. Gates! not on one, or two, or three, but on four sides! "The gates shall not be shut at all by day, and there is no night there." It is always day, and the gates always wide open. Now, why should it not be so in his church on earth? Why should we make the gates so narrow, or keep them so nearly closed, that only with great difficulty may a very few get in?

There are two great truths that lie at the very center of the whole grand universe of truth. The first is, Man a sinner; the other is, Christ a Saviour; and the day is coming, and is well-nigh here, when any man who has felt himself a sinner and has taken Christ as his Saviour will be ready to take any other such man by the hand as a Christian brother and fellow-disciple of Christ. The gates of loving fraternal fellowship shall be open—wide open.

There is another door we must keep open—not only the doors that open toward men, but the door that lets Christ in. Those familiar words, "Behold I stand at the door and knock," were written to a church—the church of Laodicea. And here is the picture; a church of Christ—the people within—the door closed—and Christ shut out! Can it be possible! And yet it is so, for it was true of the Laodicean church, and it is just as true of thousands of churches today.

You would expect him to turn away in disappointment and anger and leave such a church forever. But what is still more wonderful, he does not. Instead, he stands at the door and knocks—and not only knocks, but calls—pleading for admission! Is it not wonderful that he should? Yet he does.

"Thy gates shall be open"—open toward God and open toward men.

II. This brings us to a second thought of this house of God. "Therefore thy gates shall be open continually." First, wide open. Secondly, open continually. This simply means that the church should be in a condition always to receive blessing and growth and increase of numbers; not simply once in a long while waking up to activity and earnestness and labor for souls, but constant in life and

spiritual enterprise, with gates open continually. Only so can you fulfill the mission Christ gives to your hand. Besides, in any spiritual coldness there is always danger.

The true ideal of a church is that of one always in a right attitude to be blessed and to be a blessing—the gates toward both God and man open; wide open; wide open continually. How make it such? To this end you must keep open the channel of prayer. He is not only willing but waiting to bestow blessings upon his church. Why then do they not come? Our prayers are the channel, the appointed channel, through which the blessings must come; but the channel is not open!

Then, in order to receive the fullness of blessing a church must swing wide open the door of faith. How often we are like those Christians praying for Peter in prison. You remember the scene. While the people were praying, Peter knocked at the door. But they would not believe it was Peter. When they opened the door and saw that it was indeed he, they were astonished! Think of it. The church praying. God answering. And the people astonished! Yet how often it is so still. When God does answer we are astonished! How often it is true that Christ, consistently with his own character, really cannot do many mighty works in our churches "because of our unbelief." Just at this opening moment of your new church life let me urge that you open wide the door of faith and ask for and expect great things from the Lord. He says, "According to your faith be it unto you."

Not long before his death I had the privilege of meeting at Clifton Springs, N. Y., that grand old Christian philanthropist, George H. Stewart. Just after the battle of Gettysburg when medicines were very scarce, Mr. Stewart, then at the head of the Christian Commission, telegraphed to the merchants of Boston: "May I draw on you at sight for ten thousand dollars?" The telegram was posted in the Exchange. Thirty minutes later there flashed back along the wire: "Draw on us for sixty thousand!" "Lord, increase our faith!" May it not be that as pastors and as churches we are ever far too timid in our asking? May it not be that we are asking and expecting only a little of the quickening of the Spirit? asking and expecting to see only a few souls saved asking and expecting God to honor a small draft only, when his reply comes flashing from his throne: "Not ten thousand, but sixty thousand. Put me to the proof and see if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it. According to your faith be it unto you."

Again, the church that will have this continual blessing must never close the door of Christian activity. "Faith without works is dead." Living faith is a practical faith and goes to work. It believes there is a human side as well as a divine side in God's plan for accomplishing his will. Faith does not pray, "Lord, put grain into my barns." Faith plows and sows and prays, "Lord bless my effort." When you came to Christ for salvation trust him alone; but when you ask God to give you a crop in your field don't ask him to sow it. So when we have a part given us to do, that

is useless prayer which does not try to answer itself as far as possible. True faith is practical, and practical faith unites prayer and effort.

Besides, there is nothing like exercise to keep people warm and well. No church is ever more truly alive than when all its members realize that they are laborers together with God and every hand is busily engaged in doing something "in his name" and "for his sake."

You have all seen a stream in the winter time and it was all frozen over where the water ran slow and smooth and deep. But by and by you came to a ripple and there was no ice there. There the stream was too active to freeze. The same may be true of churches; "too active to freeze."

"Too active to freeze!" That is a good motto for any church to take. Let the church never forget to do her part and blessed results are sure to follow. God uses human instruments. So far as we can see it is God's plan to redeem this world by man's efforts for his fellow men.

III. My last thought is: The instruments in this work, under God, are men. "Thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles and that their kings may be brought." Every Christian may have a part in the fulfillment of that prophecy. God has sent no angels to make known and offer his gospel. So far as we can see it is his plan to save the world through man's effort for men. To be sure, we cannot convert men, but making known the gospel and persuading them to accept it is our work; conversion is God's work; but if we do our part God will do his.

What we need as churches and as individual Christians is a deeper conviction of the fact that God has called us to be laborers together with him. In some spheres God works entirely alone—as in creation and providence; but in this work of gospel-spreading, of soul-winning, he uses human instruments, uses and blesses us—that "men" may bring into his church the forces of the unsaved.

Now, this grand triumph of the kingdom prophesied by Isaiah is coming; but it is to be hastened only as God's people arouse themselves to do their part. Not simply as the watchmen on the walls of Zion do their duty but as the multitudes of the saved go out after the multitudes of those who are not saved. That was Martin Luther's ideal for the church: "At it, all at it, and always at it." "Give me," exclaimed Wesley, "one hundred men who hate nothing but sin, fear nothing but God, and are determined to know nothing among men but Jesus Christ and him crucified and I will set the world on fire." To this end let us follow God's directions and open wide the doors of invitation to a sin-cursed world—holding them wide open, that there may be abundant access; and let us see that we keep them constantly open, "not shut day nor night;" and to this end, that as men, as human instruments in God's hands, we may bring the multitudes of the unsaved to the Redeemer, to take refuge through the open door in the Ark of Safety.

A church is not to be built without much sacrifice on the part of all the people. It is about the spiritual church as well as the actual church of brick and stone I have been speaking. But in our love both are linked together. Thank God for any part you can have in putting up this building, as well as in adding any part you can to the spiritual force of the church in your community. To every such worker let me bring a single word of encouragement and cheer.

There once stood in the north of Europe an old cathedral upon one of the arches of which was a stone angel with a sculptured face of wondrous beauty. The figure was long hidden and forgotten; but one day the sun's light slanting through a distant window revealed the matchless face with its matchless features to a chance visitor. And ever after, year after year, upon the days when for a brief hour it was thus illuminated, crowds came and watched eagerly to catch a glimpse of that face.

One day the story of that figure was found in some old papers. When the cathedral was being built, an old artisan, broken with the weight of years, came and besought the architect to let him work upon it. Out of pity for his age, but fearful lest his failing sight and trembling touch might mar some fair design the master set him to work in the shadows of the vaulted roof.

There one day they found him, his tools beside him, but he was asleep in the sleep of death. But his face they said was upturned toward this marvelous face he had sculptured there—said to have been the face of a dear daughter he had loved and lost in her early womanhood. And when the workmen from other parts of the cathedral came and looked upon that face they said: "This is the most beautiful work of all. It is love wrought this."

And so I say to you, workers in great cathedral of the ages, the church of the living God, that love-wrought work is the best work of all, and that God knows when you are trying to serve him, and when you value his house, love the place where his honor dwelleth, and find delight in taking your part in putting up the church to the glory of his name.

May it be the church of the open gates—open toward God, open toward men, and where as workers together with God you may be the means of helping to build up his kingdom in this community!

(Continued from page 328.)

enormously large and expensive churches. This condition is described in Isa. 58:6, 8.

This is a plea, not for less churches, but for more churches, built under right conditions and in the right spirit. Let us inquire of the Lord about when and where and how large we build a church, and decrease the difficulties we ask him to be delivered from. He is the Church's one foundation, and churches built under his guidance become mighty fortresses of our God, from which we shall go forth a kingly crown to gain, and to which we shall come to worship and be refreshed after our battles, and renewed in spirit and body.

TO THE GLORY OF GOD—OR MAN

When Israel was at rest from fighting, and David had built a fine house of cedar for himself, he thought of building a house for the Lord. He mentioned it to the prophet, and Nathan thought that it was such an excellent idea, and that the Lord would certainly be so pleased that he neglected to ask him anything about it. He told David to go right ahead and do all that was in his heart, for "Jehovah is with thee." The prophet thought naturally that Jehovah would be with anyone who was doing such an obviously splendid thing for him.

But Jehovah would have something to say about the house that was to be built for him and his worship. And he woke the prophet up that night and told him to tell David: "Thou shalt not build me an house to dwell in." David was to be told that he might not build the house because he had shed blood. His son was allowed to build it, and David was permitted to gather material for it.

How many churches are built that would not have been built had Jehovah been consulted. How many would have been located differently or built less expensively, or some times, larger and more expensively. How many offers to give lots, or how many large contributions would have not been solicited, if the Lord had had the ear of the prophet. Apparently Jehovah is more interested and more careful about the kind of men who build than he is about having a building—more interested in men than in material.

The best foundation a church can possibly have is a cottage prayer meeting, which grows so large that it cannot be accommodated in a home.

In the employment of an architect it is seldom inquired as to whether he is a Christian man. There are good architects who are good Christians. It is not necessary to engage a poor architect because he is a Christian. All the way through, Jehovah is not consulted to any extent, except possibly by the devout pastor, who may or may not have the courage to say such and such things are contrary to the spirit of the Lord. When the work is done, and the people have sacrificed, then the Lord is asked to bless the church and dwell therein, and especial fervor is added to the invitation, providing the usual deficit has been avoided.

In the reports of dedications the matter of most importance are the large gifts, or the eloquence of some church dignitary, who raised subscriptions sufficient to cover the amount which was spent on faith, or in some cases on presumption. Some hard-headed heathen might judge that the dedication was to the almighty dollar instead of Almighty God. Suppose some husband would build a beautiful home for his wife, and never consult her as to the kind of a home she would like, or that would be most convenient for her. Is this a possible reason for so many churches being remodeled? Decision to build a church is, sometimes based on the activity of other denominations or to get in ahead of them. In one case a denomination decided to build where another church had been established for 20 years. When they started the other church

sold out. There was pride in the announcement that the new church was displacing one that had been active for 20 years. The results in this case were all right, but in most cases two churches where there is only room for one engenders bitterness. Churches entering a field to displace another church or divide the members cannot very well consult the Lord as to building plans, or location. It would embarrass the Master to bless that which was going to divide. Instead of casting lots for his seamless coat, we proceed to weave three or four garments for him, where he orders but one. No church would care to have the devil take the hindmost churches in an over-churched town, but each one is naturally hoping that his will survive. There are cases where inward exultation is hardly repressed by verbal commiseration over the loss of a rival church.

There is a place for every church and there ought to be more churches built each year. But when there are sections 400 square miles in Ohio with only one or two churches and there are 32 abandoned churches in Adams, Pike and Ross counties, there would seem to be good reason for a demand that we quit our "showing" and "crowding" small towns or boom towns; that we go out where the sheep are without a shepherd, and not confuse the stray sheep with the calls of so many shepherds.

This is a plea for consideration of Him for whose worship the churches are built. It is possible that we erect churches to some active preacher's ambition. It is possible that preachers are withdrawn from places because they have not built a material church, but who are known to have built up the church spiritual, and triumphant—men and women and children instead of bricks and mortar.

How many churches are built to satisfy pride, or to outstrip some other church. Some good church member suddenly becomes rich, and he begins to think as David did, or he may want to worship in a larger or better church. This new building may estrange those who cannot afford to give largely, or whose hearts are built in the walls of the old church. Let us remember that Jehovah was more interested in the kind of man who was to build the temple than in the temple. Jehovah was as glorious and mighty in the tabernacle as in the temple, and the temple worship was not more intense or effectual than that of Daniel and his companions in captivity.

The time will come, as it has in some cities, that when a new church is proposed that all denominations council and pray over it, and ever after keep out of the territory decided upon. And again the time may come when a church will not be willing to spend more on a church at home than it is spending in a church on the foreign field, where they are needed even more. Or it may come to be considered an evidence of display to spend more on a church than a congregation is spending to bring about righteousness in social conditions. Isaiah described a condition that pleased the Lord more than fasting, and possibly similar work might please him more than building

(Continued on page 327.)

CHURCH BUILDING EDITION

CHRIST-LIKE WORK OF A CHURCH

Five years ago the First Presbyterian Church of Vinton, Iowa, at the suggestion of its pastor, opened a downtown headquarters with a volunteer assistant in charge. The work so prospered that a year later a salary was provided the assistant and has been continued since.

The object of this work was primarily in the interest of the poor, sick and needy. The town was districted and a pastor's helper appointed for each. It was their business to report any and all matters which the pastor or assistant should know. As a result there is little sickness, sorrow or trouble in town that does not find its way into the headquarters. If it properly belongs to another pastor he is informed; otherwise attention is given the matter. Every public and high school teacher in town is asked annually to report any scholars who are not properly clad; or who are dull, stupid or bad. It is then up to the committee with such matters in charge to investigate the case and provide the remedy without wounding any feelings. Many interesting stories could be told of how the work has been accomplished.

Financial support for this work is entirely voluntary; no public offerings have ever been taken. From time to time the pastor reports from the pulpit the work of the Mission—for it has been christened Sunshine Mission—for the congregation; and then suggests that those who desire to contribute to the work may hand their offering to any member of the committee in charge. The work very soon became self-supporting and has remained so. In fact, it has become so popular that for two years past the voluntary Christmas gifts to the work have been sufficient to maintain the work, including the assistant's salary, for six months following.

Hundreds have been assisted; many have been furnished medical, dental and surgical attention. Six were sent last year to a hospital, 75 miles away, and their bills paid. Mothers have been taught to make over cast-off clothing for children. A merry Christmas is furnished annually to about 150 children; and at New Year a big free dinner is given the children. Thousands of visits have been made to the sick; they have been nursed, fed and wheeled out for fresh air. Wheel chairs, crutches and other appliances are kept on hand to loan to the poor. Every poor mother is furnished a visiting nurse for confinement; and mother and babe are cared for until the mother is able to do it. Lives have been saved; fallen women rescued; dull children made bright, and the cold and hungry have been warmed and filled. In a thousand ways the work has ministered to the needy. The work is all done in connection and co-operation with the city poor commissioner.

Dr. Simms' six years with the congregation have been most fruitful. Congregational expenses have been increased from \$3,000 to over \$6,000 annually. The church supports two girls in col-

lege and assists a young man. Although the church has lost in membership over 175 during the six years, through deaths and removals, it is stronger today by more than 50 when he began.

In May, 1912, the house of worship burned. Plans for a new and institutional church were adopted the twelfth day following the fire; and when the church had been in ashes 45 days, \$45,000 had been provided towards the building. It was dedicated on October 12th-19th, and cost, with furnishings, \$56,000. The old lot was used.

The building is of pressed brick, trimmed with Bedford stone and terra cotta and with a Bedford stone foundation. The dome is of copper. The exterior is designed in a modified Grecian style of architecture of the Ionic order.

The building stands 119 by 69 feet. Its main auditorium, 64 by 47 feet, has a seating capacity of 450. The gallery on three sides will seat 250 with room for 50 chairs. To the right and to the left of the main entrance is located Ladies' Parlor and a Reception Room, each 19 by 21 feet. These will serve as class rooms. They can be thrown into the main auditorium by means of sliding doors. Immediately above these on the gallery floor are two other rooms of the same dimensions, which will be used in the same way; they can be thrown into the gallery. These four rooms have a seating capacity of over 200. The choir loft will seat fifty. The total seating capacity is easily one thousand people.

The assembly room of the Sunday School is in the basement and measures 64 by 35 feet. This will do duty as a dining room also. The building is provided with ten large class rooms in the basement besides a primary department, which is 23 by 19 feet. There is a spacious kitchen 24 by 20 feet. Twenty rooms in the building are suited to class work.

The building is provided with a Y. M. C. A. and Y. W. C. A. department. On the first floor in the rear is a suite of three rooms, each 19 by 20 feet, which may be thrown into one by means of sliding and folding doors. These rooms are for boys. They are provided with book cases and fire place. Above them is another suite of three rooms of the same dimensions which are intended for girls; an additional room on this floor provides a kitchenette. In the basement is provided a gymnasium, 22 by 38 feet, and a shower bath room, 23 by 17 feet. The building also has a pastor's study, two dressing rooms for candidates for immersion—the church is provided with a baptistry—two choir rooms, ten closets, four toilets, boiler and fuel rooms. The building has 76 windows and 140 doors.

The Ionic columns in front are of moulded brick, capped with terra cotta. The front landing outside is tiled, also the entrance inside the front and the entrance on the side.

The woodwork of the main auditorium and gallery is finished in ivory and mahogany; the pews are birch mahogany. The decorations are

in ivory, old gold and mahogany. The indirect lighting system has been used in the main auditorium. The woodwork of the basement is hard pine in natural wood finish and that of the club rooms is oak.

One of the most interesting features of the new church is found in the rear where rooms are provided for boys and for girls in connection with a gymnasium. The purpose is to keep them open daily with a physical director in charge. The charity work in the future will have headquarters in the new building. It is the purpose to have classes in domestic science for the benefit of poor mothers and others who need it.

The gallery and Sunday School assembly room have been wired for a first-class moving picture and stereopticon machine which will be used in Sunday School work and on Sunday evenings.

Our gymnasium is small but yet we expect to do great things with it.

We put in a baptistry, although a Presbyterian church, because we propose to give the candidate his choice. This is a day of broader things and our action might encourage others. If we are ever to have a union of Protestantism we need to begin such things; we can never have union and have everything done our way.

The new church will be a workshop and a special center. Its Y. M. C. A. and Y. M. C. A. department will be used for the benefit of the town and not for Presbyterians alone; the boy's and girl's rooms are intended for the members of any Sunday School in town. Support for this department will be provided by an organization independent of the church and composed of citizens of the town, members of all the churches and members of no church.

Occasionally special evangelistic meetings are held. But an evangelistic campaign is conducted throughout the larger part of the year. The work is systematized. On Sunday cards are given out to ten to twenty people, men and women. These cards request a visit on their

part to certain people during the following week; the card also indicates exactly what they are expected to do. They are asked to talk to people about becoming a Christian, joining the church, joining certain classes or organizations, etc. Each one is assigned a definite purpose for each visit. These cards are given only to those who have signified a willingness to do such work. And we use our best judgment as to what we ask the volunteer workers to do. Some can do certain things well and others not so well; they are asked to do what they can do best. When the visit is made and the work is done the card is then dropped in the offering on Sunday and in this way they come back to the pastor, who knows that the work has then been done. Sometimes the cards are kept out two weeks when it becomes impossible to do the work in the week it is asked. In this way a systematic visitation is kept up among all classes where there is opportunity to do good work. And the results are very fine in two ways: it provides work for a large body of workers and recruits are constantly being brought to all departments.

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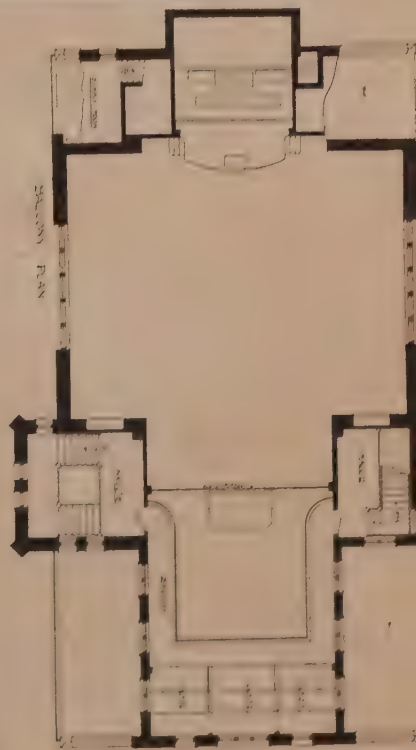
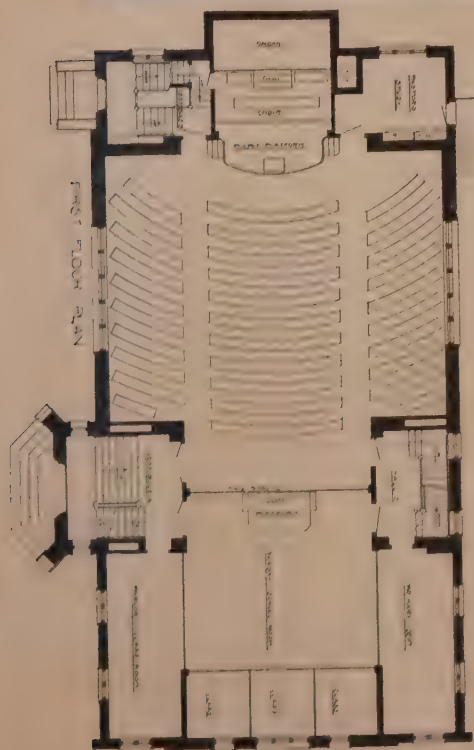


ALL SOULS CHURCH, CLEVELAND, OHIO

By courtesy of Sidney R. Badgley, Church Architect, 6408 Euclid avenue, we are able to publish the plans and photograph of All Souls Church, Cleveland, recently erected at a cost of \$25,000.

The building is in English gothic style. The

walls are of clay-craft chocolate colored brick with trimmings and window frames of Bedford stone. Roof is red tile, cornice and gutters, copper. Interior walls and ceilings are hard plaster, fresco-decorated and exposed wood trusses. Interior wood work, oak and southern pine in



Mission finish. Windows, leaded art glass. Steam heating with automatic ventilation. Semi-indirect electric lighting.

Exterior dimensions including tower and steps, 58x94 feet.

The basement is high and well lighted and

finished throughout to care for the social activities of the church.

The Church and Sunday School departments are located on the first floor opening together when necessary, each department accommodating 250 persons.



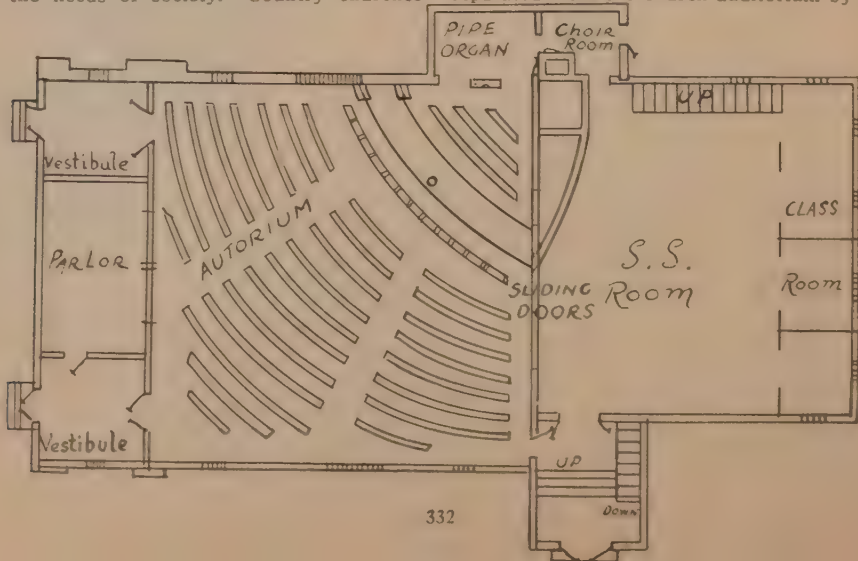
CHANGING STYLE OF ARCHITECTURE IN THE COUNTRY CHURCH.

The value of the country church to the growth of the kingdom is coming to be appreciated. This is shown by the churches that have been built where pastors have realized that while the world may be saved by preaching that the process may be accelerated by doing something for the social life of the community.

The \$1,000 country church should be built on this basis—with rooms that can be used for social gathering. Social center plans for public school buildings are being promoted, and there is no reason why the church should not profit by a similar work. The church planted schools, and religion and education have been the vanguards of civilization. Religion should certainly keep pace with education in supplying the needs of society. Country churches

could endear themselves to every one if agricultural institutes were held in them, where no hall is accessible.

We are pleased to present plans and description of the \$23,000 Methodist church at Centerville, Ohio. It is built of yellow Roman brick, capped with stone, the length 102 feet and width 68 feet. The interior is finished in golden oak, and the walls are tinted in yellow and cream color. The auditorium is forty-five feet square with a bowled floor. The pulpit and choir loft project from one corner, to the left of which is a large opening for a pipe organ, back of which is a choir room. The pulpit platform is continuous with the one in the Sunday School auditorium, which auditorium is 37x40 feet, with seven class rooms and a gallery, and is separated from the church auditorium by mas-





sive sliding oak doors. The seating capacity of the entire building is 600, and the speaker is visible from all parts of the building. There are two entrances to the church auditorium, between which two vestibules is a spacious ladies' parlor. One entrance on Church street leads to the Sunday School room and the basement rooms. These latter include a large dining or social room, a fire-proof furnace room, a kitchen, a serving-room, and a gymnasium room. The building is heated by hot air, which can be changed every twelve minutes.

The house which occupied the site purchased for the new building has been retained and fitted up into an up-to-date parsonage of eight rooms with bath, gas, and large concreted basement.

The art glass windows were furnished by the Rossback Art Glass Co., Columbus, Ohio. Of the three larger windows one represents the Christ saying "Come unto me," another represents the angels announcing the Advent to the shepherds and the design of the third is an angel in flight. The church is heated and at the same time ventilated by the hot air fan system of the Columbus Heating & Ventilating Co., and it gives general satisfaction. The pipe organ was manufactured and installed by the M. P. Moller, of Hagerstown, Md. It is pneumatic with two manuals and over 400 pipes, rich in tone, and beautifying to the interior. The pastor is Charles F. Mott, who is fitting the work to the needs of the community.

BUILDING A CHURCH IN A DAY.

Rev. W. B. Andrews, presiding elder, M. E. Church South, Waco District, tells how the church shown herewith was built in a day.

The manager of a planing mill was consulted and he gave assurance that the church could be built in a day. Three good lots were secured. The window and door frames, sash and doors were made at the mill, with the pulpit and altar. All materials were placed on the ground January 11, and the spot where the church was to be built was staked off. The next morning there were only thirty-two carpenters on hand to begin work. This was a little discouraging to Mr. Myre and the rest of us, for we had expected not less than one hundred. However, time was called at 8 o'clock, and every man was requested to bow his head while the pastor led in prayer. Work commenced. At 10 a. m., an additional force of about thirty carpenters were added to the working force. At no time during the day were there more than about seventy carpenters at work on the building. Eight or ten painters and paper hangers attended to that part of the work—for the plan was to canvas and

paper the walls and finish up the entire building with two coats of paint.

At noon the ladies of Waco served dinner. Within thirty minutes after the men had quit work at twelve o'clock they had eaten dinner and were back at work. There was a continuous roar of hammers and saws throughout that eventful day. No set of men ever worked harder or with more interest, nor accomplished better results. At three o'clock the roof was ready for the tanners and rubberoid roof men. The finishing touches were being put on here and there and everything was in a rush for the windup. A brass band discoursed music from 4 to 6 p. m. Great crowds surged about the grounds all day, and it became necessary to stretch a rope around the building to hold back the people. At 5 o'clock the scaffolding began to be torn away, and at 6 p. m., the electric lights were turned on, the doors thrown open and the crowds invited in to worship. The aisles and pulpit were carpeted, the heating stoves and organ were in place, and the house seated with folding chairs. Everything was in as perfect

order as if the building had been in course of construction nine months instead of nine hours. WE HAD BUILT A CHURCH IN ONE DAY.

LITERARY NOTICE IN THE ADVANCE. THE EXPOSITOR AND CURRENT

ANECDOTES, bound volumes 1912-1913. We gladly welcome this excellent magazine bound up in annual volumes. Year by year its pages have steadily improved. We find ourselves referring to it frequently for suggestions concerning church anniversaries. These are timely, practical and suggestive. Bound volumes sell at \$2.00 each, or \$5.00 for any three volumes, except the early and scarce ones. (F. M. Barton, Cleveland, Ohio.)

BRICK CHURCH AT LOOGOOTEE, IND. M. C. Price, Architect, Atlantic Highlands, N. J.

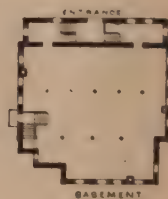
Auditorium, 32x50 feet, 225 seats; lecture room, 14x32 feet, 70 chairs; gallery over lecture room, 100 seats; rear extension, 8x47 feet, contains pastor's room, pulpit and choir recesses; rooms connect by folding doors or rolling partitions; heated by furnace.

Walls, 16½ feet; ceiling, 23 feet high. Tower, 10x10 feet, 62 feet high.

Finished basement under entire building. 9 feet in the clear.

Auditorium floor, level or inclined.

Brick with stone trimmings. Approximate cost, \$9,000.



BENJAMIN D. PRICE,
MAX. CHARLES PRICE,
ARCHITECTS.

EUCLID AVENUE PRESBYTERIAN CHURCH

We present illustrations of a church which cost approximately \$300,000, and seats some 1,100. The architects, Cram, Goodhue and Fergusson, Boston, in describing the church, bring out a thought which we wish were more generally observed in planning a church. They say that this church is an attempt on the part of the architects to develop a present-day type of architectural expression; that some architects try to twist the medieval church to unfamiliar and unadaptable uses; others produce a secular auditorium destitute of both historical religious quality and of architectural beauty.

The architects in this case adapted the style of architecture during the middle ages to the new conditions of Evangelical Christianity, and the nature of the Presbyterian church has been expressed in beautiful and historical forms. The auditorium is broad, and so far as its floor area is concerned unbroken by columns. The whole area is covered by a wide-spreading open timber roof of hammer-beam construction similar to that in Westminster Hall, London. An ample vestibule is provided at the entrance, and the severity of an otherwise rectangular interior is broken by pseudo transepts, in which are deep galleries.

The Organ.

The organ is constructed in five divisions — Great, Swell, Choir, Solo and Pedal. It is the product of the H. P. Moeller Company, Hagerstown, Md. The organ case was a gift in memory of a faithful member of the church. The design is of unusual beauty and richness.

Builders and Finishers.

Following are firms whose efforts and products contributed to the completion of the building:

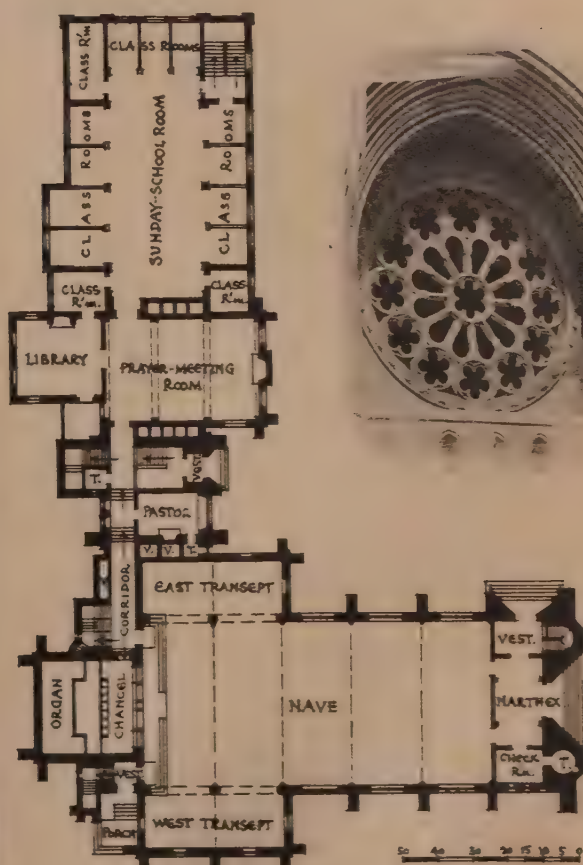
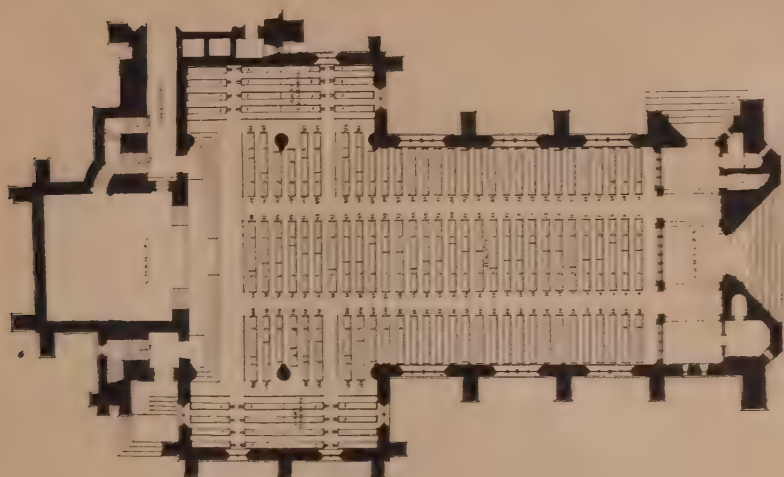
The Howard Hager Co., Pittsburgh, general contract. The Vacuum Cleaner Co., New York, vacuum apparatus. National Electric Co., Cleveland, wiring. The Pettingell Andrews Co., Boston, Mass., lighting fixtures. Irving & Carson, Boston, Mass., mahogany furniture. The Gorham Co., New York, stained glass.





FOUR-MANUAL ORGAN—EUCOLID AVENUE PRESBYTERIAN CHURCH
BUILT BY M. P. MÖLLER, HAGERSTOWN, MD.

EUCLID AVENUE PRESBYTERIAN CHURCH.



1. Seating plan. 2. Memorial window, by The Graham Co., N. Y. 3. Floor plan. 4. Transept window.

BUILDING SIX CHURCHES A DAY

H. K. Carroll, Secretary of Federal Council
of Churches.

The gains for 1913 are considerably larger than those for 1912 in number of communicants and in churches. The net gain in churches is due chiefly to the surprising advance reported for the Lutheran bodies of 1,455. Except for the unaccountable falling off reported by the Southern Presbyterian Church, the increase would have been more than double that of last year. Of the total net gain, beside the 1,455 of the Lutherans, the Methodists report 496, the Baptists 388, and the Roman Catholics 375. The loss of 742 credited to the Disciples of Christ is probably due to incomplete returns. Six new churches, on the average, for every working day of the year cannot be interpreted as discouraging.

A surprising feature of 1913 was the extraordinary number of new churches. It came near being the greatest advance of any year. It is due, it is said, to the enterprise of many bodies in going after and organizing scattered communicants, and also to the realization of the economic fact that small churches, save in particular, cases in centers of large cities, are to be preferred to large, in that relatively they reach and interest larger numbers of people at less cost for maintenance. In Vienna and Paris Roman Catholic leaders are recognizing this fact, and within the last year have much increased the number of places of worship. In New York a similar economic law is being followed by Roman Catholic and Episcopalian

The net increase in number of persons who are actually enrolled as members of Christian churches within the United States was 618,000 during the year 1913. This is 1.8 per cent. Some quite small bodies lost members. If there be considered only the active bodies their total increase last year was 655,000, or only a fraction under 2 per cent. This is at the rate of 20 per cent a decade or quite equal to the phenomenal population growth of the country. The figures do not include foreign mission fields, but continental United States

Of this growth Methodists gained most of all, or 220,000. The large Methodist North body alone increased by 122,000, its largest growth in some years. The next largest increase was made by Roman Catholics, with 212,500. The Baptist growth was 64,600, the Presbyterian 45,600, the Lutheran 36,100, the Disciples' 21,800, and the Episcopal 16,500. The Roman Catholic figures follow the government census plan of deducting 15 per cent from official Roman Catholic population figures for children not yet confirmed.

The following table shows the per cent of increase:

	Member-ship	In-crease	Per-cent
Churches			
Roman Catholics	13,099,534	212,500	1.6
Methodist	7,125,069	220,000	3
Baptist	5,924,662	64,600	1
Lutheran	2,338,722	36,100	1.5
Presbyterian	2,027,593	45,600	2
Disciples	1,519,369	21,800	1.4
Protestant Episcopal	997,407	16,500	1.6
Congregationalists	748,340	5,314	.7

(Continued on page 342)

TABLE II

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INCREASE IN COMPAUNANTS BY PERFORM
DROPPED TO 100% OF THE HIGHEST THEORETICAL IN MEAN

[illegible]

TABLE IV
CONSTITUENT BODIES OF THE FEDERAL COUNCIL

[illegible]

INCREASE OF 1.8 PER CENT IN MEMBERSHIP

DENOMINATIONS	STATISTICS OF THE CHURCHES IN 1912			GAINS OF THE CHURCHES IN 1913		
	IN THE UNITED STATES ONLY					
	MEMBERS	CHURCHES	CONGREGATIONS	MEMBERS	CHURCHES	CONGREGATIONS
Adventists						
1. Evangelical	48	418	481			
2. Baptist (North)	1,800	24,206	2,471,586			
3. Seventh-Day	238	1,861	28,109	4	31	2,014
4. Methodist	420	420	420			
5. Lutheran	112	413	461			
6. Life and Advent Union	61	60	3,254	3	4	100
7. Churches of God in Christ						
Total Adventists	1,179	2,447	98,232	7	35	3,014
Baptists						
1. Baptist (North)	8,320	9,384	1,178,415	98	934	97,721
2. Baptist (South)	14,800	26,206	2,471,586	920	920	920
3. Baptist (Midwest)	13,720	18,714	1,045,414	966	972	22,261
4. Baptist (West)	10	24	741			
5. Seventh-Day	101	75	2,927			
6. Free	1825	1,110	95,440	6	220	4,287
7. Free Will	1914	304	37,281			
8. General	520	344	33,800			
9. Separate	100	76	13,110			
10. United	490	190	13,000			
11. Baptist Church of Christ	500	500	14,400			
12. Primitive	1,000	2,000	12,000			
13. Primitive Colored	41,400	707	33,070			
14. Old Two-hundred-and-fifty	425	425	7,000			
15. Church of God and Saints of Christ	275	405	11,823			
Total Baptists	42,808	57,364	5,924,902	928	368	64,006
Brethren (Brethrens)						
1. Conservative	3,013	993	55,000	449	55	400
2. Old Order	222	72	2,500	4		
3. Progressive	300	312	27,000	8	43	308
4. Seventh-Day (German)	7	14	200	41		
Total Dunkard Brethren	3,442	1,391	82,000	458	83	4,194
Brothers (Plymouth)						
1. Brothers I	4134	4203				
2. Brothers II	4138	4712				
3. Brothers III	4131	4712				
4. Brothers IV	4131	4712				
Total Plymouth Brethren	402	10,061				
Brothers (River)						
1. General Conference	178	68	3,785			
2. Old Order or York	424	49	4,823			
3. Old Two-hundred-and-fifty	425	425	7,000			
Total River Brethren	294	108	4,808			
Buddhists						
1. Chinese Temples	41	453	16,165			
2. Japanese Temples	41	453	16,165			
Total Buddhists	45	74	2,165			
Catholic Apostolic						
1. Catholic Apostolic	414	411	4,807			
2. New Apostolic	419	418	42,000			
Total Catholic Apostolic	33	54	4,807			
Catholic Eastern Orthodox						
1. American Apostolic	15	21	50,000			
2. American Orthodox	133	183	85,000	18	54	3,000
3. Greek Orthodox	80	70	175,000	2		
4. Syrian Orthodox	28	28	48,000			
5. Russian Orthodox	29	23	50,000	1	300	
6. Rumanian Orthodox	3	3	20,000			
7. Bulgarian Orthodox	3	3	20,000			
Total Eastern Orthodox	291	351	438,000	20	87	4,800
Catholic Western						
1. Polish Catholic	18,345	14,887	13,083,284	9400	4275	2,218,000
2. Polish Catholic	32	30	16,000	4	6	527
Total Western Catholics	18,377	14,717	13,099,284	404	881	218,027
Christadelphians						
1. Christadelphians	11,129	1,129	10,412			
2. Christadelphians (Dover)	1,129	1,129	10,412			
3. Christadelphians (Dover)	2,490	1,229	10,412			
4. Christadelphians (Dover)	2,490	1,229	10,412			
5. Churches of God (Westboro)	300	300	41,473	18	36	900
Churches of the Living God (Colored)						
1. Churches of the Living God	41	41	4,074			
2. Churches of the Living God	41	41	4,074			
3. Churches of the Living God	41	41	4,074			
Churches of the New Jerusalem						
1. General Conference	192	128	8,500			
2. General Church	35	19	1,101	9	11	47
Total New Jerusalem Churches	137	157	9,601	9	14	47
Communist Societies						
1. Societies	415	415	9,016			
2. Societies	415	415	9,016			
Total Communist Societies	22	2,772				
Disciples of Christ						
1. Disciples of Christ	5,592	9,076	1,362,711	4,082	4,762	21,824
2. Disciples of Christ	2,100	2,549	138,654			
Total Disciples of Christ	7,692	11,325	1,501,365	4,082	4,762	21,824
Evangelical Alliance						
1. Evangelical Alliance	1,014	1,644	111,709	11	415	1,584
2. Evangelical Alliance	522	958	15,206	5	413	811
Total Evangelical Alliance	1,536	2,602	126,915	16	427	2,395
Faith Associations						
1. Apostolic Faith Movement	41	41	4,828			
2. Apostolic Faith Movement	41	41	4,828			
3. Apostolic Faith Movement	41	41	4,828			
4. Apostolic Faith Movement	41	41	4,828			
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98. Apostolic Faith Movement	41	41	4,828			
99. Apostolic Faith Movement	41	41	4,828			
100. Apostolic Faith Movement	41	41	4,828			
Free Christian Zion Church	240	415	1,823			
Friends						
1. Friends	41,220	900	100,500			
2. Friends	41,220	900	100,500			
3. Friends	41,220	900	100,500			
4. Friends	41,220	900	100,500			
5. Friends	41,220	900	100,500			
6. Friends	41,220	900	100,500			
7. Friends	41,220	900	100,500			
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17. Friends	41,220	900	100,500			
18. Friends	41,220	900	100,500			
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20. Friends	41,220	900	100,500			
21. Friends	41,220	900	100,500			
22. Friends	41,220	900	100,500			
23. Friends	41,220	900	100,500			
24. Friends	41,220	900	100,500			
25. Friends						

THE PLACE OF WORSHIP

Paul T. Cahill, Architect



A striking fact, today acknowledged by all connected with church work, is the virile power of the Sunday School. Very truly "a little child shall lead them." Much of the church building now grows out of the need to provide room for a growing Sunday School. Sometimes this demand is met temporarily by additions or alterations to the old building, but sooner or later, continued growth overflows the bounds of such quarters and a building must be provided.

When this crisis comes the question of the type of structure arises. The task of the architect is no easy one. Trained in old world standards of religious structures he has in the past turned to the Gothic Cathedrals of England and France for his inspiration. This source no longer meets the needs of an active, democratic church and school. Something new must be designed to meet an entirely new situation. Yet the bizarre effects of mere originality have too often made American buildings a laughing stock. Certainly reverence must not be jeopardized.

In the selection of a style in which to clothe the new church and Sunday School may we not with good reason go back still farther than the Gothic to the Classic or Basilican type used by the early fathers in Rome? The old law courts or basilicas were used by the early Christians, and the basilican style remained the ecclesiastical type until the time of the Renaissance. Thus we have selected a type acknowledged for ages to be beautiful, of such historical connection that the spirit of reverence will not be outraged, and moreover a type much more suited to modern methods of construction than the Gothic, making it possible to meet the almost universal requirement of economy.

With reference to plan, or the arrangement of apartments, it may be noted here that fortunately the objections to the Akron plan felt by Sunday School and Church workers alike may be avoided by adopting some such plan as illustrated below. This building, 48 x 88 feet, provides for a combination auditorium if desired, but makes it possible to keep the church auditorium itself inviolate. Plenty of provision being made to care for all the activities of the church in their own proper places.

The plan here shown shows a baptistry in the center of the pulpit front. When used at all it should not be crowded into a corner. Some denominations will not use it. Space for the organ is above and at each side. A curtain to be raised or lowered separates the main auditorium from that of the Sunday School. Balconies above both auditoriums provide for expansion, those over the Sunday School auditorium being divided into classes. Departmental organization of the school can be taken care of in an ideal way in this place.

In the new church it is planned to accommodate a congregation of variable size, hence the auditorium may be expanded from a seating capacity of 275 to one of 825 when the Sunday School auditorium and class rooms are thrown together with the church.

In the basement space has been provided for a large gymnasium, with the accompanying dressing and shower rooms. A platform so arranged that there is a dressing room at either side will make it possible to give entertainments in this part of the building that would not be in good taste in the church auditorium proper. In such cases the gymnasium apparatus is placed in the storage room so marked under the main vestibule, and chairs for the audience are brought from this place. This large room will also serve upon occasion for the various suppers given in the church and a convenient kitchen has been provided for in the plan. The heating and ventilating apparatus for delivering warm fresh air to the auditorium is located near the kitchen, where fuel will be easily accessible for both the range and boiler.

Directly in the center at front end is the baptistry, not delegated to one side or a corner as has been sometimes done. Stairs on each side make it convenient for candidates to reach the dressing rooms in the basement after immersion.

At the other end of the building is the Sunday School auditorium, and as has been mentioned before this may be combined with that of the church upon occasion. The various classes and departments have their own rooms in this plan.

The Beginners and Primary occupy that space between the two exits, making it possible for them to enter and leave the building if so desired without disturbing the rest of the school. Juvenile toilets are at the foot of the basement stairs on either side.

The balcony is carried on columns which form an essential part of the architectural treatment of the interior. Class rooms may be partitioned off with rolling partitions. The interior color scheme might be carried out by the use of a light gray green wall tint, white or ivory enamel trim and pews, with a narrow molded member of red cherry wood left in the natural color. Externally the building might well be faced with light gray brick and Bedford stone.

Special emphasis, should, I feel, be placed upon the intimate relationship, possible in such a building as these plans show, between the church and Sunday School. There is unity of administration and unity of design. The Sunday School students may take their places at the opening of school and need not change from them with the attendant confusion until the close of school exercises, or even until the close of the church service. The bad effect of a corner pulpit has been avoided, and on that account a dignified treatment is possible, which is conducive to the proper spirit of worship and reverence in the house of God.

310-11-1900 Euclid Bldg.,

Cleveland, Ohio,

Feb. 20, 1914



THE CHURCH ORGAN DEPARTMENT

CONDUCTED BY W. E. WOODRUFF

(Inquiries addressed to Pipe Organ Department of The Expositor will receive attention from Mr. Woodruff, who will also furnish a series of articles that we hope will save churches thousands of dollars in buying organs and give them music that will aid in divine worship.—Editor.)

Letters of inquiry addressed to the Organ Department of the Expositor have not ceased to come in since the last article appeared in these columns. On the whole the experience has been pleasant and in some instances gratifying. And in some cases recognition has been made, duly, of the hints given and the help extended. The thing has long since gone to practical terms rather than to exposition of theory. And perhaps that is a better basis. An ounce of practical advice before a contract, regarding specifications, ought to yield more result than a pound of theory stated in general terms.

The editor of this column has answered scores of letters according to the lead of the inquiries themselves. When information has been generous, and clearly stated the replies have of course been made easier and more voluminous. When questions have been too indefinite to allow anything but general responses we have written for more information. The general inquiry has been about organs of two manual capacity and costing around \$2,000. With some makers that sum would be regarded inadequate to furnish much satisfaction in tonal variety, especially when case work and considerable expense in placing is included. Some few firms hardly attempt to make organs of any considerable capacity under \$3,000, but it is fair to say that these organs are worth rather more than the difference stated when it comes to the capacity of organ to fill its area, and to enrich itself with the mixing from several stops of varied tone character. And one might well say as a general remark, if purchasers can see \$2,000 secureable it is well, for their future satisfaction, to try and increase it to at least three, for the end will amply justify the extra outlay and possibly a little delay.

Nevertheless one must accommodate himself to considerations as they are. I tried some time ago to preach this gospel of delay and additional expenditure in a case where there was great anxiety to secure a pipe organ. It didn't seem to matter much what kind of an organ it was—just so it was a pipe organ. So they found a organ jobber who bought in scraps out of old organs, pipe registers, consoles, trackers, etc., pieced them together and got what he could. This result I speak of could hardly be called a pipe organ in a dignified sense. It made noises—yea, even noises as if from pipes, mixed with a chinking of old tracker connections, and rattle of pedal action. Of course it has given trouble, seldom stays in tune, and the one reed register is so raw that it couldn't be used even if it were in tune, which it never is. Such organs as this debase the taste and depress the spirit. I would much rather have a large two manual

reed organ, for some variety can be secured from it and it can be readily controlled, and it doesn't cipher.

To meet a considerable demand from smaller churches a number of manufacturers have been building pipe organs for say \$2,000 or thereabout, and that's about the lowest that ought to be considered, and these have a fair tone variety—not striking variety to be sure but still some variety, and they have pneumatic action, and are new. Sometimes they have a single reed stop, sometimes not. In so small an organ, perhaps in a church where repairs and tuning are difficult, I rather doubt the wisdom of a reed. Aided at times by suggestions from this department these organs have included heavier diapasons than usual—and that insures a more solid ground tone—and in some cases by paying a bit more extra couplers have been added. There has been no considerable increase perhaps in combination pistons, but the other two things were enough worth while.

As the question is asked me so often perhaps it is well to include here, let us say an approximate value that might be expected for the sum mentioned—2,000.

Great organ—Open diapason, dulciana, melodia—all of unison, i. e., 8 foot pitch.

Swell organ—Violin diapason, aeoline, stopped diapason, harmonic flute—all except the last unison pitch, the flute 4 foot pitch. Pedal—Bourdon.

I do not say this is my ideal scheme. It is about what you will get for the price mentioned. Some may add a stop or two—say a soft octave flute in the great or perhaps a 4 foot diapason, and the swell may have variation of gedacht instead of violin diapason, may add a celeste rank, may substitute an oboe for one of the others mentioned. Some may add an 8 foot flute to pedal which is of course borrowed from the 16 bourdon and the pipes extended 12 notes at the top.

And in such a scheme you will usually get as mechanicals, swell to swell couplers in octave; perhaps swell to great at 4 or perhaps 4 and 16; of course swell to pedal and great to pedal. Very infrequently indeed the octave couplers great to great which I consider most important. Then you will have two usually, and perhaps three combination pistons under each manual.

Some will offer a 73 note chest to keep alive the vitality of the upper octave couplers. In a very small instrument this advantage is not really necessary as the foundation work is not heavy enough to call for great brilliance above.

Such an organ behaving faithfully, with solid diapason tone in the 8 foot rank of the great, with adequate and steady wind, with approved modern pneumatic action will "play tunes" satisfactorily and will lead choir and congregation, and a clever organist may derive a considerable variety in registrative effects.

With a few hundreds however added to the top of the sum mentioned you can add stops that will be found most desirable; you can add mechanicals that will make registration an easier thing; you can include in certain of the

foundation inharmonic stops, larger scales, so that the thinner string tones and the reed or two will be nicely balanced and "upholstered." \$3,000 will give you some more striking characteristic tones and a greater appeal to organist and thence to choir and congregation. The difference represents more than the extra money would indicate. It is decidedly worth while to make the extension if in any way possible.

I have repeatedly advised against accepting a specification merely because it has more stops. Tales of grief from this ambition or cupidity or whatever you call it has brought many a congregation to expense and to grief. It is poor comfort to sav with reference to a badly behaved organ. "Well we got it cheap." My friends you don't want it "cheap," for that will prove to be dear.

Occasionally you will find an organist who knows tone values and he will be the one usually to want excellent tonal values even if the price seems high by comparison. He will enlist the maker in planning an instrument which may have some of the hints of a big organ and yet hold it within the cost of a small one. But to experiment this way requires starting from \$3,000 as about the lowest basis. I have seen some very clever schemes worked out from the mark mentioned up through the range of figures.

Some of my pleasantest though most demanding work has come in comparing specifications and sorting out the best value or what seems the best. In this work I have generally suggested closer information and guarantee than seems indicated on the fact of things—certain essentials to be sure about. Letters of thanks would seem to indicate that some good has been done.

But the search for builders who make their smaller work as reliable as the more costly; who give as wide tone variation as possible; who make the small instrument vital with complete coupler systems and registrative helps is by no means concluded. A steady unwavering voice of approval for organs of this size, based on their tone and their mechanical behaviour will bring good business to the firm whose record bears in the respects quoted closest scrutiny.

(Continued from page 338)

These eight bodies contain 34,000,000 of the 37,280,000 of actual members of churches within the United States. It is shown by the statistics just made public that all of the large bodies grow with fair steadiness.

(Dr. Carroll explains that he was unable to secure statistics for Christian Science Churches for 1913, and so he gives those for 1912 as 85,096. Latter Day Saints or what are known as Mormons, for the region covered by them, viz., Utah and some adjoining states, he gives 296,000. He estimates the Jews in the country 2,000,000, of which New York contains about 600,000, making this city the greatest center of Jewish population in the world.

The total number of bodies having 100,000 communicants or more is thirty-six, and the number of communicants in bodies actually constituent to the Federal Council of Churches is 15,523,700. The Rev. Dr. Carroll, compiler

of the 1913 figures regards the year as a very good one for churches of all names.)

MOLLER ORGANS.

The Euclid Avenue Presbyterian Church, illustrated in this issue, is equipped with an unusually fine organ built by M. P. Moller, and the organ in the Centerburg M. E. Church is of the same make. This company is building an organ for the Washington Irving High School, the largest high school in the world, and the one which is studied by representatives of foreign educational bodies. The organ being built for the Boys' High School will make the fourth three or four manual electric instruments they have furnished New York public schools. The organ which they furnished for the West Point U. S. military academy has been highly complimented by visiting legations as one of the finest instruments mechanically and tonally in the world.

There are more than one hundred Moller organs in churches in New York City, and Moller organs have been installed recently in the following churches:

Trinity P. E. Church, Pittsburgh, 4 manual. Calvary P. E. Church, Pittsburgh, 3 manual. First Baptist Church, Pittsburgh, 3 manual. Anshi Cheset Temple, Cleveland, 4 manual. Euclid Avenue Presbyterian Church, Cleveland, 4 manual. Unity Church, Cleveland 3 manual. First Church of Christ, Buffalo, 4 manual. Cadet Chapel, West Point, N. Y., 3 manual.

PIPE ORGAN TROUBLES.

A pastor of a Western Methodist church wrote the Hutchings Organ Company, Boston, Mass., as follows: "I am just returned from a trip in Iowa. At Mason City the Methodist Episcopal Church, in which I have very good friends, is cursed with a three manual organ, made by ——. About half the pipes cypher, when they are able to get up wind enough to supply both leaks and pipes, and the instrument has been used but once this year, and that after they had blown it full of damp, heated air. They want it rebuilt, and are able to pay for it. It has three ranks of keys, twenty-seven speaking stops, etc. I do not know how much or little augmentation there may be. I referred them to you, and I hope you may be willing to take the thing up, however distasteful such work may be. The only thing endurable about the thing is the voicing of a few of the stops. Some of them are atrocious. There is some sort of a calliope whistle that cuts through everything, and unless it can be taken out, the full organ could never be used well. There has not been a cypher on our organ, and the instrument is a joy forever, in every way. I can not say too much for it, or you and your factory. There is some talk of my being appointed to a city charge where there is a large church to be built. In that case there will be an organ to buy, and I am content to look no further."—J. E. Wagner.

[Moral—Consult a first-class organ builder in the beginning.—Editor.]

EMPHASIZING THE CHURCH

A Unique Plan to Co-operate Among Pastors for the Holding of Conferences on Church Work

ALVA MARTIN KERR

THE pastors of eight of the leading churches of the Miami Ohio Christian Conference are carrying out a plan of co-operation this winter which is producing results that make the idea worthy of the attention of other church workers. They have united forces for a series of meetings at each of their churches. The meetings last a week at each church, and consist of an address from each of the seven visiting ministers on some line of church work in which he has been especially proficient.

Thus each pastor gives only one evening a week for seven weeks away from his own work, making his round of the circuit. In return, he and his church receive the assistance of seven expert workers during their own week of services. Each church bears the traveling expenses for its own meeting and its share of printing the matter furnished for all.

The meetings are not evangelistic. When the plan was suggested and the pastors met for conference, they were unanimous in the idea that series of meetings in churches have been too largely confined to evangelistic services, and that part of the reason for the large per cent of indifference and inactivity in the average church membership is to be found in the fact that almost every church puts forth so much wiser and more enthusiastic efforts to secure members than it does to train them up in the duties and responsibilities of membership. So it was at once decided that this should be "a series that is different" and that it should have as its purpose, not the conversion of men and women, but instilling into the hearts of those already converted a truer conception of the mission and purpose of the church and a deeper conviction of their obligation to it in its work.

The pastors were also a unit in their feeling that this special effort should be confined to the church proper. They agreed that some of the departments of church work, especially those with denominational or interdenominational organizations for the social and only purpose of pushing these particular departments, have had so much attention directed to them and so much time and force spent upon their development that the church proper has been almost lost sight of many times in the jubilant success of its various, and sometimes not altogether harmonized, departments. The Sunday School, the young people's society, the mission societies, the brotherhoods, these all have been directed and emphasized by national and international organizations for their own propaganda and have been assisted to every modern vision and methods by highly trained experts for these very purposes. The virtues of the organization and the necessities for its work have been enlarged upon at their own off-recurring conferences and conventions, and specialists have been sent to the individual churches to develop some one of these departments. Each department has been thoroughly convinced of its own supreme importance and has been encouraged to maintain its own sep-

arate list of officers and to push its own work, until often there is no co-ordination of purpose or effort and the pastor and the church proper seem only incidental things to the real work being done.

There are no such organizations back of the church itself to send in experts on the lines of work under its own particular supervision, to instruct its membership in their duties and privileges, to plan methods and promote systems, and to unify the different departments of the church under its own direction and leadership.

So these pastors decided that this circuit of meetings should deal only with the church proper and its work and its problems. The printed matter used made this statement: "It is time we begin a movement 'Back to the church.' We have talked so much in recent years about the Sunday School, the young people's societies, the men's work, and all that, until some of us have almost forgotten that we are members of the church also, and that we have duties and obligations to it which come first."

The following subjects were chosen as perhaps those most needing discussion in the average church: The Church and Its Worship, Its Music, Its Evangelism, Its Membership, Its Stewardship, Its Pastor, Its Community, Its Denomination. It was agreed that churches have been surfeited with platitudes and word-painting and abstract and indefinite oratory, and that these addresses should be plain, familiar discussions of the common, every-day, concrete condition and problems of the church. Very much of the success of the plan must be attributed to this sincere and thoughtful effort to make an earnest study of real conditions and to suggest definite ways of improvement. It has been a conference of anxious-hearted men about their work, and not an oratorical contest.

The results of the meetings so far have been highly satisfactory. The attendance of the church membership has been surprisingly large and constant, but no more surprising than has been the real interest manifested in the various subjects discussed. It is pleasing to record that there has been a very noticeable increase in church attendance and a deeper appreciation of the relation of the church proper to the coming of the Kingdom. Church membership has taken on a new meaning and implies an entirely different obligation to many in their activity in its worship and work.

One of the most pleasing revelations is the fact that after all such a large per cent of church members are really interested in the definite methods and policies of the church. Almost to an individual they took an absorbing interest in the topics under discussion—the betterment of church attendance, the reasons why church-membership often means so little, the possibilities of congregational and other music, the atmosphere and conditions for true worship, the best financial systems and the

duties of support, the duties and relation of the church to the pastor, obligations to the community and to the large world. All of these subjects and others were presented in more or less definite detail, and they met with a response that is an encouraging prophecy for the church of the future if we make the most of it.

A great many pastors have been afraid to discuss these subjects of prime importance freely and familiarly with their Sunday congregations. They have feared that their people would not stand for it. So few ever attend church business meetings that we have assumed the idea that the larger part of our church membership care little or nothing to hear about methods and policies and problems and definite concrete examples and duties. And so we have left these things for the official board or still smaller committees. And inasmuch as in the average church the board rarely handles anything other than the finance and is so taken up with it that it gets to no real study of these other things, it most usually happens that the pastor is largely left to himself to struggle along as best he can with some of the most vital and far-reaching conditions of the church. Few apart from the board, and many times not even it, know of the real problems of their own church that are pressing down upon his heart and life, the things which are consuming his body and mind which they might carry if they cared and would; and many times his church, and even the board of his church perhaps, has not been made acquainted with his vision for it, his plans and aspirations for its work, his expert ideas and methods for the definite conditions out of which must come success or failure. This has been the most fundamental handicap on many a man's ministry.

Such a policy on the part of the pastor is a most serious mistake. Taken as a whole, the church membership do care about these very things and are willing to be instructed along

these lines and to lend their assistance to the improvement of any part of the church life in which they have competent leadership. The people want to hear and want to know, and they want to be told something definite to do. They like to have laid on their hearts the real points of church work over which their pastor is concerned. It is due them as it is due him that they be not allowed to follow blindly, but that they be taken into his confidence and be taught his visions and ideals for their own church, not only in the large abstract which is so indefinite and so high above them as to seem intangible, but in the smaller and concrete things in which they can find something definite for their own selves to do.

There are few churches that will find any more appropriate place and any more successful time to give such instruction than at the regular Sunday service. And if the pastor has a message that is really worth while on any of these things, that is a message and not an attempt at essay or oratory, he who has not tried it will be surprised at the absorbing interest his people will take in the things vital to the running of their own church. A conference on church matters like those of which this article speaks, will hold many possibilities; but it can never take the place of instruction oft repeated from many angles as a part of the pastor's message to his people teaching them the ways of Christian service.

A careful study of the methods of many pastors has taught the writer that the most permanently successful and well-liked are those who are the freest in the giving of such instruction from the pulpit. And these meetings have deepened his conviction that one of the most needful things of the present day is a general agitation for a more thorough study of the church itself and its methods of work by the membership—not by boards, or classes, or committees; but by the membership at large and together.

Modern Advertising Methods—and the Church

The day when the ministers of the church will see in modern advertising the greatest auxiliary that Christianity can have, and the day when the newspaper publishers, and owners of other advertising mediums will see in Christianity the greatest force for good to which advertising can be linked, to work side by side with which is the highest ideal advertising can ever attain, will be the time when the Master's idea of the Brotherhood of Man will come near to a realization.

In Baltimore, the seventh largest city in the United States, and one of the centers of population in the world, there was inaugurated on Saturday, January 4th, 1913, a religious advertising campaign that has since been followed in Philadelphia, Washington, St. Louis, Cleveland and other cities and there are many requests from other places for information.

This advertising in The Baltimore News was pioneer work, and yet we believe that those men and women who not so long ago were wont to look askance at the mere suggestion of advertising religion are now preparing to admit that in modern publicity, or reason-why

advertising, as it is better known in the business world of today, there is a tremendous opportunity for the church.

And why shouldn't there be? Business men have made fortunes, smaller merchants have thrived, political parties have won victory, educational and charitable institutions have secured funds as the result of the wise and persistent use of modern advertising.

Every honest advertising man in the world will tell you that to succeed in advertising it is necessary for that which is advertised to have merit. Practically every advertising failure is a failure because the advertiser could not "deliver the goods." All of which leads to this thought—what individual or institution has as much, or anything like as much, to advertise as the church?

Recently a newspaper dispatch related the opening of a religious advertising campaign in St. Louis, and along about the same time the secretary of the federated churches of Cleveland paid a visit to Baltimore for the purpose of studying the local church advertising situation. He explained that a substantial

The World-Situation.

John R. Mott in his address at the Student Volunteer Convention in Kansas City gave the following instances of progress in the different non-Christian nations, as he noted them on his recent world tour. He says in the Missionary Review of the World:

Everywhere I found a rising spiritual tide. The Christward movement is increasing in volume, and often in momentum.

In Russia fourteen years ago I found it impossible to give access to the educated classes. Now, the largest halls of the great university cities were not able to hold the crowds of students. They are agnostics, but they were the most religious students I have met; they had a thirst to find God. They thronged about me everywhere, followed me about the streets, came to my hotel at hours when it had been announced I could not receive people, so great was their desire to know the truth.

In Constantinople, in 1895, I found it was dangerous, illegal, to hold assemblies of students in Turkey. Two years ago I went again to attend a conference of the World's Student Christian Federation in the capital of the Mohammedan world. There were present Christian students from twenty-five nations. Each night in a half a dozen of the largest halls we could secure, apologetic lectures and evangelistic appeals were made by Christian scholars in four languages. I visited Stamboul University, the largest Mohammedan university, with eight thousand students. In their largest hall every seat was taken. Many of the men wore green turbans, a sign that they were Mohammedan theological students. I had a most respectful hearing as I set forth Christ as the only divine Saviour. When I tried to leave, it took me nearly forty-five minutes to reach the door as one man after another stopped me to ask searching questions.

In North Africa, in Cairo, on my first visit access to Mohammedan students was impossible. Two years ago we secured the largest theater in Egypt for our meetings in the afternoons. I set forth pure Christianity without making any attack on Mohammedanism. On the last afternoon when we had to give up the theater for the play, there was still intense attention, and I invited those who wished to know more of Christ to meet me at the hall of the American mission—half a mile away. About six hundred students responded to that invitation.

In India eighteen years ago, I spent four months and was glad on leaving to know that a few Hindu and Mohammedan students had been led to investigate Christianity. Last year we found wide-open doors in the university centers of Madras, Bombay, Allahabad, Lahore and Calcutta. In each place, students thronged the large halls. At Madras there was excited opposition, the name of Christ was hissed, and it seemed as if we had lost. Then there came a hush over the crowd, a deepened attention, then a wonderful responsiveness. We had seen several leave the pavilion and supposed they were angry. But last summer at Lake Mohonk we were told the rest of the story. They were Christians who went out to pray. And as they prayed we saw the storm of men's passions stilled as Christ had stilled the waves of the Galilean

lake. All over India today there are thousands of the educated classes who are intellectually convinced.

Ceylon once sent out thousands of Buddhist missionaries into the continent of Asia, making more Buddhists than there are followers of any other religion. Ceylon and Burma are today the citadels of Buddhism. But even here the students crowded our meetings. Some twelve baptisms have already resulted from the meetings in Colombo.

I did not visit Korea on my first journey for there were then no students. On my last journey I was in Seoul in cold weather, and the people filled a tent holding three thousand and stood outside as well. I believe that if Christianity were to die out in America and England, it exists with sufficient vitality in Korea to spread again over the world.

At our meetings in Japan, each night some two hundred students, chiefly from the government schools, decided to become Christian inquirers. Our last night in Japan, at the close of a meeting lasting nearly four hours, three hundred and seventy men signed cards pledging them to study of the gospel and to prayer daily, and promising that when "my reason and conscience permit me to do so, I will take Christ as my Saviour and Lord."

When I returned from my first visit, in 1896, to China, I spoke of the Chinese literati as the Gibraltar of the student world, for they seemed unconquerable. A year ago in Canton they hired a theater seating thirty-five hundred. As we neared the building we saw crowds in the streets and I asked, "Why do they not open the doors?" and was told that the doors had been open an hour and that every seat was taken. Tickets had been given government students, government officials and others of the educated class.

The first two evenings men high in government position, not Christians, presided. The third night the commissioner of education, a Christian, took the chair. Over seven hundred men signed the cards with the three promises. We have already heard of one hundred and forty-five of these who have been baptized or are candidates for baptism.

I had not planned for Manchuria, but, on request of the missionaries, arranged to visit Mukden. The governor himself built a pavilion and called upon the students and professors of the government college to march to the meetings. Five thousand filled the pavilion and many were turned away. Six or seven hundred signed the three-fold resolutions. On the last day the commissioner of education, not a Christian, said to these inquirers, "I call upon you, every one, to keep these promises. If this gentleman ever returns to Manchuria, let him not find that you have gone back on these resolutions."

In Peking, the president of the Chinese University urged me to stay in China and visit even the smaller cities and give students my message, "For," he said, "while Confucius teaches us the truth, you have been telling us about the power to follow the truth."

Do not these facts convince us that we are living in a wonderful age? Old things have passed away. These nations are accessible. Their fields are ripe. The time has come to reap.

Two Ideas of the Church

Anglican or Protestant.

Obscure places have suddenly leaped into immortality because some battle or some conference has taken place there; and Kikuyu, a village in British East Africa, a station on the Uganda Railway, will go down in ecclesiastical history with famous names like Arles and Chalcedon and Nicea. Last August a Presbyterian missionary in British East Africa wrote home to Scotland of a union mission conference in Kikuyu. He said:

"It was a most wonderful gathering. It had represented in it all the Protestant missions—Church of England, Church of Scotland, the African Inland Mission (American), the Friends' Industrial Mission (Quakers), the United Methodists, the Lutheran Mission and the Seventh-Day Adventists. Bishop Willis, of Uganda, was in the chair, nearby sat Bishop Peel, of British East Africa, and Dr. Arthur, of the Church of Scotland Mission. The place of meeting was the schoolroom of the Church of Scotland Mission, and the subject of discussion was the federation of the missions in East Africa.

"The Conference decided on a federation on the basis of the acceptance of the Apostles' and Nicene Creeds as a general expression of fundamental Christian belief, with acceptance of the Holy Scriptures as the Word of God, the Deity of Jesus, and the Atonement. They planned to divide the Protectorate into 'spheres,' so that the missions shall not poach on each other's territory, and the Conference ended with a service of Holy Communion in the Scottish Church at Kikuyu. Bishop Peel administered the sacrament; a minister of the church of Scotland preached the sermon; and all the mission delegates received the Holy Communion from the Bishop's hands."

When this reached England the High Church party raised a protest. The Bishop of Zanzibar, Bishop Weston, brought charges against the two bishops to the Archbishop of Canterbury. He says:

"I have charged the Bishop of Mombassa and Uganda with heresy in their teaching of the meaning and value of Episcopacy; I would add that they and their followers are seriously wrong in remaining in an Episcopal ministry. We who deliver the whole Catholic faith to our people in Zanzibar are challenged by the two bishops, and our cause is by them betrayed into the hands of our Protestant neighbors. Is it not quite clear that unless the 'Ecclesia Anglicana' purge itself of heresy and eschew schism, her missions have no future? They will be crushed out between the two opposing forces of the Roman and Protestant Missions."

The Church Missionary Society Committee has passed a resolution declaring that the committee whole-heartedly sympathize with the Bishops of Mombassa and Uganda and their brethren in their desire for fuller co-operation and advance toward such reunion as may be according to God's purposes. Bishop Tucker, who for twenty-one years was Bishop of Uganda, has written to take the side of Bishop Willis (his successor), stating that the scheme which culminated in the conference was initiated by him three years ago.

The Bishop of Durham, Dr. Handley Moule, leader of the Low Church party, writes to The

Times, declaring that the action of the two bishops is not heretical.

"If the Bishops of Uganda and Mombassa are arraigned for heresy for their share of responsibility for a program which I think to be true to the mind of our Master and full of promise for his work, I for one would willingly, if it may be, take my place beside them."

The Archbishop of Canterbury has reserved his judgment. Canon Mason of Canterbury says:

"When the bishop gave the communion to the missionaries of various bodies gathered at this conference, he admitted them to the communion of the Church of England, and the whole Church of England is pledged by his action, unless it repudiates the action afterward. The Church of England has not consented to enter into communion with those other churches; and although I, for one, hope earnestly that the time is coming when the union will take place, the terms of union have not yet been ever discussed. Certainly the Church of England has never committed itself to the principle of being in communion with any and every body of professing Christians."—Condensed from *The Literary Digest*.

The Protest of Protestantism.

Some missionaries in Africa, belonging to different denominations, after a day spent in planning joint measures to spread Christianity in that country, sealed their fellowship by partaking together of the communion sacrament. That is the origin of the Kikuyu controversy which has led certain bishops of the Church of England to declare that their church has come to the "parting of the ways." Enormous pother over a trifle, it seems, indeed. But the question raised about Kikuyu is not trifling.

It reveals in a concrete way the whole reason for the existence of Protestantism in the Christian world. And Protestants ought to study its meaning, for one of the needs of the hour in religious life is a better understanding of basic Protestant principles.

It is a pleasant popular impression that differences which divide denominations are fading out. And that is true of such differences which were only different views of the same accepted facts. But some historic divergencies are absolute contradictions. Eventually one or the other must yield.

A preeminent example is the difference between the Protestant and the Romanist teaching concerning the character of the church of Jesus Christ. Under the term "Catholic" the Roman conception is shared by high-church Anglicans. (It is in the Anglican sense that the word Catholic is used in these two articles concerning the Kikuyu incident. Otherwise the phrase Roman Catholic is used.)

The Catholic conception is:

Jesus Christ founded an unchangeable church organization with specified orders of officers and a definite constitution; anybody who refuses the rule of bishops and priests as he appointed them defies Jesus, is a traitor to his authority and therefore can neither enjoy his approval nor share the baptizing power of the Holy Spirit.

Romanists and high-church Anglicans of course do not agree which of today's organizations having bishop and priests is the one Je-

sus founded. But they are sure that a church must have bishops and priests in order to be acceptable to Jesus.

The Protestant conception is:

Jesus never gave a thought in all his ministry for bishops, priests or any other detail of religious organization; with him spirit was everything and externalities were nothing.

He indeed left behind him in the world a church of his followers, but he left it to be shaped in any way that seemed good and natural to those who loved him; neither Episcopal, Presbyterian nor Congregational organization can please him if it does not exhibit his spirit, and all alike are acceptable, if equally permeated with his love.

The offense of this Kikuyu communion to the high churchmen was that it tacitly assumed this free-church premise.

And they are perfectly right in recognizing that if they let that kind of thing go on, it will ruin their so-called "Catholic" theory. So there is really nothing for them to do but fight.

But what shall the Protestant answer be? Shall Protestants give place for the sake of peace?

Not for a moment. The issue is crucial. The spiritually marked and spiritually maintained church must be steadfastly vindicated.

May the good Lord make the free churches as big as their ideal!—Extracts from editorial in the Continent.

WHY WE ARE PROTESTANTS.

There have been some curious developments of the act of President Wilson in attending the Thanksgiving Mass in St. Patrick's Roman Catholic Church in Washington last fall. Very soon afterward, the Protestant clergy of the city began to pass resolutions of protest. These resolutions were drawn up by Rev. Dr. Randolph H. McKim, rector of the church of the Epiphany, were passed not only by the clergy of the Protestant Episcopal Church but also by the ministers of the other Protestant churches. The resolutions protested against the Roman claim that "this mass was the official celebration of the day in the capital of the republic, an effort to give the Roman church a prestige and prominence over the other churches," leaving the impression in Roman Catholic countries, such as Brazil and Italy, that America is really a Roman Catholic country.

But this was not the end. Later the Paulist Fathers held a fortnight's "mission" in St. Patrick's Church, a notice of which Dr. McKim was rather indignant to find tacked on the bulletin board of his own church. The object of this mission, and the aim of the arguments of the Fathers was of course to exalt the Roman church and to draw Protestants away from their allegiance to their own faith. The next step was a mass meeting of Protestants on Sunday afternoon, where Dr. McKim spoke on "Why I Am a Protestant," to an audience that filled the theater, while several hundred people unable to get in held an overflow meeting at a church where other clergymen spoke.

Dr. McKim said:

We are Protestants because: 1. We build our faith on the impregnable rock of holy Scripture, not on ecclesiastical tradition.

2. The doctrine of the church of Rome can-

not be found in the Bible. The late Cardinal Wiseman acknowledged that neither transubstantiation, nor auricular confession, nor purgatory, nor worshiping of images can be found in the Bible.

3. We cannot give up our spiritual liberty. The Church of Rome puts the priest between us and Christ.

4. Finally, we love our country and do not wish this land of the free brought under the dominion of the Pope, because the popes have solemnly condemned free speech, free press, religious toleration and liberty of conscience. Our great Protestant communions must realize the seriousness of the crisis and stand in solid phalanx against all these invasions of personal liberty. Not in anger; not in bitterness; not with violence, but calmly, with invincible determination that the principles of our constitution shall be preserved inviolate, and that our citizens shall enjoy absolute freedom of speech and action, without constraint or intimidation.

This Protestant unity of action is coming. By the force of reason, by the power of an enlightened public opinion, it will win its victories. And it will say to our Roman Catholic fellow-citizens, be content to be a spiritual, not a political, religious organization, and beware that you make no attempt, direct or indirect, to tamper with the sacred principles of our constitution.

"IN REMEMBRANCE OF ME."

A great many years ago a great man was partaking with a few friends of a farewell supper. He would be executed on the next day. They had labored together and been misunderstood together, and there were more than human ties that bound them. There was great love there in the hearts of all except one, and there was enmity in the heart of the one, enmity that brought forth murder. They had a common cup, and the one who was about to be parted from them, gave the cup a blessing and imparted to it a strange power. Where there was such great love enmity could not abide, and the one with enmity in his heart arose and withdrew.

Many years after there was a small group who, according to commandment, were observing the same rite in memory of the One who gave a supper long ago. There was great love there, so great that it warmed the hearts of men until the snowy, icy creeds of different kinds in different men melted away, and they were all of one spirit. And according to his promises, the spirit of Him who had instituted the rite long ago was there. There was great yearning in the hearts of men that all men, black, white or yellow might know him, as well as that white men of all kinds, Anglican, Non-conformist, and Protestant and Catholic might apprehend him.

But an enemy came hard after this feast of Love. And it is abhorrent unto him, and his kind, and he proposes an anathema upon those who took part in this feast of love. Well, let the church give him his weapon and do his worst. There have been times when the curse of the church has been the manifest blessing of God. Centuries pass but men are much the same.

METHODS OF CHURCH WORK

E. A. KING

We have arrived in sight of the goal. If there is any sense of weariness now is the time to get our 'second wind.' Athletes run until they are tired and about exhausted, then a sort of new impulse comes to them, and they settle down to a sort of dogged go-a-headness, and frequently win the race. This second spurt is getting one's second wind, and it is a good thing for preachers to remember. In the face of innumerable difficulties they need a 'second wind.' March is the month to develop it, for Easter comes on the 12th of April this year, and it is to be our "best yet" Easter, the culmination of many of our hopes and plans.

It has been a source of much satisfaction to prepare the outlines for the 'Rally Day to Easter' plan because we are conscious that many of our brethren are getting some good from it. We wish more of those who are finding the plan valuable would write us about it. Perhaps they would add something of helpfulness that we could pass on to the other members of The Expositor family. This is a co-operative department, calculated to be mutually helpful.

* * *

Do you save your Expositors and have them bound? If you have never done so you have missed one of the best sources of pastoral helps in the English language. F. M. Barton, the publisher, will supply you with bound copies at a small cost and then you can place them on your library shelves.

In this magazine you find the largest number of helpful ideas and suggestions to be found anywhere in print. By adding one bound volume of The Expositor each year to your library you are supplying yourself with the tools that, if used, will bring success in your preaching and in your methods of work.

* * *

Please send us more information about your work. Put our name on your mailing list and once in a while send us a bunch of your church papers, calendars, programs, etc. Send us a copy of your denominational paper occasionally. It will help us to keep our department up to date. Send everything to Rev. E. A. King, Plymouth Church, Seattle, Washington.

The advertising in the Expositor is very interesting reading and we hope our brethren go over every page of it each month with care.

* * *

FROM RALLY DAY TO EASTER.

Month by month since Rally Day the editor has been thinking of the various churches scattered up and down the land where the pastors have been trying faithfully to put their churches upon a thorough-going business basis, and to carry on the work according to a concerted program.

If the church people were only as wide-awake as most of the ministers are what great things could be done. But they are not. Real-

izing this, we suggested the "Rally Day to Easter" plan.

It has included a general movement along these lines; preaching with a definite object; prayer meetings in harmony with the main idea; reorganized business methods and financial campaigns; decision days at Christmas and Easter; house to house visitation, personal work; home and foreign missions; renewed activities among the men; the young people's work; social service; temperance; evangelism and many other lines of church efficiency.

The pastor who can keep all these things going at one time is a general, and if he has a fairly well trained body of workers willing to serve to the utmost the church, his church may become a real power in his community.

Now we have come to March, and there are a few more very important lines of endeavor to consider, such as a proper and strategic use of the Lenten season and the bringing of many of the young people into the church. It is hoped that the methods so far employed have deepened the spiritual life as well as made the material side of the church more efficient. We pray earnestly that the Lord will bless every one of you, brethren, as you work for the advancement of Christ's kingdom in the place where God has called you to labor.

A FEW LENTEN SUGGESTIONS.

The Lenten season suggests, first of all, quietness of soul. We who live in the midst of noise and confusion may well cultivate composure during these forty days.

Perhaps, without fasting according to canonical instruction, we may with profit both to body and mind maintain a more frugal diet.

The craving for amusement—we indulge it freely during ten months of the year. Would not moderation for a time become us who ought to know how to use these means of recreation without abusing them?

There are books on our shelves containing substantial spiritual help as we face the temptations and tests of the working day. They should not now be looked on reproachfully as we become absorbed in the newspaper, the magazine and the current novel.

The way to the throne of grace is not too familiar. Shall we not tread it regularly on each of these forty days that we may obtain mercy and help in time of need?

"Christ loved the church." It was very imperfect when Paul wrote these words. It is very imperfect now, but Lent offers the chance to quicken our love and fidelity.

The forty days have no significance apart from Him who, during their passing, prepared himself to pour out life to the uttermost, that he might become the world's perfect Saviour. We will not let this Lenten season of 1914 go until it yields us closer companionship with the Master and we will pay the price of such fellowship along his sorrowing yet shining way.—Selected.

LENT IS FOR ALL CHRISTIANS.

Rev. M. M. Moore, rector of St. John's Parish, Springfield, Mo., has written a little booklet calling on Christians to fast during Lent. It is published by The Young Churchman Co., Milwaukee. It can be had for one cent per copy. Other helps may be obtained of the same publisher.

LENTEN READINGS.

Rev. F. W. Raymond, Proctor, Vt.

During the Lenten season we tried an experiment which may be worth passing on. I announced a series of Friday afternoon readings in our parish house, "presenting great religious truths through drama and poetry, with occasional music," as follows:

Tannhauser, as retold by Oliver Huckel; The Redemptive Power of a Pure and Unselfish Love.

Saul, Robert Browning; God as an Incarnation of Love in Christ.

Lohengrin, as retold by Oliver Huckel; Unquestioning Faith, the Basis of Noblest and Happiest Life.

The Holy Grail, Alfred Tennyson; If I Lose Myself I Save Myself.

Parsifal, as retold by Oliver Huckel; Enlightenment and Salvation through Suffering. Intimations of Immortality, William Wordsworth.

Of these, I am free to confess, those which made the widest appeal and awakened the deepest interest were the readings from the Wagnerian music-dramas, as retold by Rev. Oliver Huckel, D. D.

My purpose in these readings was not mere entertainment, but the more serious desire to bring some new uplift into our workaday lives and to stimulate the imaginations of us matter-of-fact folk, by the presentation of great spiritual truths in attractive and powerful form.

However much of an innovation the announcement of the Wagnerian works may seem, I found it awakened immediate interest and met with an extraordinarily friendly response.

My method was, not to preach or moralize with these as "texts," but to read directly, with the single effort at intelligibility, from the attractive little volumes Dr. Huckel has given us. These readings were, of course, not "sight readings" on my part, but were undertaken only after careful study of such material as I found available.

My experience as a whole convinced me that the minister is not going too far afield when he brings home to his people such deep spiritual truths in the fascinating form in which Wagner has clothed them in his music dramas, but is rendering a real service which will be gratefully received.

SERMONS FOR THE LENTEN SEASON.

Rev. Bryant C. Preston, Spokane, Wash., some time ago preached a splendid series of sermons during Lent leading up to Easter Sunday. They are so suggestive that we present them here.

"Divine Knowledge and Divine Love."

"Jesus knew what was in man." John 2:25.

"Jesus knew from the beginning who they

were that believed not, and who it was that should betray him." John 6:64.

"An Heroic Heretic."

"Thomas said unto his fellow disciples, Let us also go, that we may die with him." John 11:16.

"The Curse of Christ."

"And Peter calling to remembrance saith unto Jesus, Rabbi, behold the fig tree which thou cursedst is withered away." Mark 11:21.

"The Dying Thief."

"He said unto Jesus, Lord, remember me when thou comest into thy kingdom." Luke 23:42.

Easter Sunday—

"Jesus! King in Every Realm."

"Pilate wrote a title, and put it on the cross. And the writing was 'Jesus of Nazareth, the King of the Jews.'" John 19:19.

Evening Meditations—

"The Joy of the Cross."

"Jesus, the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame." Heb. 12:2.

"The Duty of Watchfulness."

"Watch therefore." Matthew 25:13.

"Couldst thou not watch one hour." Mark 14:37.

"The Crown of Thorns."

"The soldiers plaited a crown of thorns and put it on his head." John 19:2.

HOLY WEEK.

Rev. W. Edgar Pierce, of Amsterdam, N. Y., preached the following sermons each day during Holy Week:

"Contact and Conflict with Christ."

"The Rose Garden of God."

"The Hour of All Time."

"Suffered Under Pontius Pilate."

"Wounded in the House of His Friends." (Preparatory Service.)

DAILY READINGS FOR HOLY WEEK.

The following readings and prayer may be printed on your calendar for Passion Week:

Mark 11:12-19. Monday, 1 Cor. 10:1-12.

Mark 11:20-33. Tuesday, Heb. 9:1-16.

Luke 22:2-6. Wednesday, 1 Peter 1:1-22.

Luke 22:7-30. Thursday, Heb. 7

Luke 23:33-46. Good Friday, 1 Peter 2.

Matt. 27:62-66. Easter Even, Heb. 4.

Almighty God, who seest that we have no power of ourselves to help ourselves; keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. Amen.

MAKING THE MOST OF PASSION WEEK.

Nearly every denomination observes Passion Week, though many do not observe Lent. It is the season of the year when the world stops for a while to think of sacred things, and it is worth while to take advantage of these days of quiet. Whether or not you are following our plan of "From Rally Day to

Easter," it would be well to observe this so-called "Holy Week."

We have made use of it here in this field for five years with most satisfactory results. We have always had noon meetings of thirty minutes each. The program consists of a hymn, Scripture reading, prayer, solo, and a short talk. Last year the topics for these noon talks were as follows:

- "Jesus and Nature."
- "Jesus and Labor."
- "Jesus and Society."
- "Jesus and the Church."
- "Jesus and the Soul."

We held a regular church service each evening and observed the communion on Thursday night. One of the usual features was the reading of the names of candidates for membership. The church voted on their reception and they were received Easter Sunday.

We have found it of very great value to prepare and send out to every family in the church a souvenir program for Passion Week and Easter. This has varied each year. Last year we made a four-paged folder and cover, printing it on the mimeograph. The covers were white egg-shell paper and the booklet was illustrated.

It was all made at the parsonage with the assistance of two artistically inclined young women. Each book was tied with purple silk, making the prevailing colors purple and white. We used black ink, though purple ink might have been better. The pictures were made at a local printery from electros that were obtained from Goodenough & Woglom Co., 122 Nassau St., N. Y.

PRAYER MEETINGS FOR MARCH.

The prayer meetings for this month are bound to be a little different from those of the preceding months. In view of the culmination of our plans, the bringing of new people into the church, we suggest that the first meeting be devoted to "Personal Work."

Let the pastor lead and call for reports from his people as to what personal work they have done and how they have succeeded. Do not mention names of individuals worked with unless they have actually been won to Christ.

If little has been accomplished thus far try to arouse new interest and get people to undertake to win at least one person before the Thursday evening preceding Easter.

For the second meeting we suggest that all those who are in pastors' classes or confirmation classes be invited to this prayer meeting. The pastor may speak to them on "Why Join the Church."

For the third meeting take for the theme "Deepening the Religious Life." This would be a good time for urging personal Bible reading. A little book like Bosworth's "Christ in Everyday Life" (Y. M. C. A. Press, N. Y.), might be recommended.

You might write a letter to Mr. F. M. Barton, 708 Caxton Bldg., Cleveland, Ohio, secretary of the American Bible Readers' Association, and request a 1914 calendar on which is scheduled an outline of Bible reading for the whole year. "The Master Man," furnishes subject and Scripture for a year's prayer meetings. Sample for 4 cents.

For the fourth meeting we suggest the topic, "Consecration," based on Romans 12. Any good commentary will furnish material for the leader. The mind should be kept, so far as possible, on the desired goal culminating at Easter. We hope to enter "Holy Week" prepared to get out of it all we possibly can and to give to it all in our power, and to do this needs consecration.

PASSION WEEK EVANGELISM.

Beginning with union Passion Week services four of the largest churches of Seattle the First Presbyterian, First Methodist, First Baptist, and Plymouth Congregational joined forces for a fortnight's "unity evangelistic campaign." The pastors did the preaching, another pastor led the chorus choir and the laymen of the four Brotherhoods did the pushing.

Seattle has never had more successful evangelistic meetings. Night after night for two weeks Plymouth's beautiful auditorium, seating 1,500, was filled to overflowing.

The wide-awake laymen of the Brotherhoods did some novel and effective advertising. Fireworks in front of the church on some nights, moving pictures and a stereopticon at a busy street corner on other nights, attracted wide attention and proclaimed that something unusual was on.

The laymen were on hand at these street meetings in large numbers and after singing lustily and listening attentively to a short address by one of the pastors, headed the procession that marched to the music of a band to the church.

Hundreds who seldom go to church were brought thus to hear the gospel. They stayed to the after-meetings and scores testified to the help they had received. Fifty united with these churches the Sunday following the close of the campaign; and there are others to unite.

The daily press of the city vied with each other in giving full reports of all that was said and done during the campaign. For a fortnight at least the church had its innings in the press. It was a glimpse of what might be accomplished by a united Protestantism. It is planned to repeat the campaign this year, beginning with Passion Week and have groups of churches all over the city holding similar, simultaneous campaigns.

Dr. Van Horn, of Plymouth, says of the campaign: "Never before have so many people kept Holy Week. Never has the essential unity of the church of Christ been more sweetly demonstrated. Never have greater congregations listened more appreciatively to the story of the cross."

SERMON TOPICS FOR PASSION WEEK.

- Palm Sunday—"The Triumphant Entry."
- Tuesday—"The Story that Never Grows Old."
- Wednesday—"The Price of Greatness."
- Thursday—"Breaking Bread Together."

NOON DAY TALKS.

- "The Significance of Easter."
- "The Significance of Love."
- "The Crown of Thorns."
- "The Triumph of Life."

PREPARATION FOR EASTER.

April 12th is the date for Easter this year. There is plenty of time to arrange the best Easter program you ever had.

In the January Expositor, page 221, we have called attention to the organization of pastor's or confirmation classes for the purpose of preparing people for church membership, looking forward to Easter as the day to join.

These classes are always full of interest and very profitable. Rev. Jenkin Lloyd Jones, D. D., of Chicago, has been in the habit of having such classes and has published a volume of "class sermons" under the title of "Love and Loyalty." It is published by the University of Chicago Press (\$1.20). It is very helpful and suggestive.

Rev. Hugh Elmer Brown, of Pilgrim Congregational Church, Seattle, Wash., has a class of thirty high school boys in training for church membership and he would doubtless be glad to answer any questions put to him. (Enclose stamp for reply).

In many churches there is an "Easter Concert," in charge of the Sunday School. In some churches the morning service is used for this purpose, but we are of the opinion that the morning service should be kept sacredly for worship and preaching.

It would be very helpful if a children's choir could be developed for Easter. It could assist in the Sunday School and at the morning service. Flowers, music, children, new members and a church full of people, all contribute to the making of a splendid service.

It is hoped that in all the celebration of the Lenten season there may be kept in mind the spiritual significance of the various ceremonies and programs. If the heart is not touched the work is all for naught. A good way to begin the Easter day is to have a union young people's sunrise prayer meeting in one of the churches. It will do a lot of good and give tone and direction to the whole day.

Occasionally there are pastors who desire to know where books suitable for use in preparation for the communion service or Lord's Supper can be had. The following books have been suggested as being of real help:

On the Lord's Supper, "The Memorial Hour" (Lothrop, Boston, \$1.25); "The Lord's Supper" by J. P. Lilley (Scribner's, New York, \$2); Bulfinch's "Communion Thoughts" (American Unitarian Association, Boston, 80 cents).

DECISION DAY AT EASTER.

In our plan "From Rally Day to Easter," we have contemplated two decision days. The final one at Easter need not be very different from any other. In fact, the same decision card can be used (see Expositor, December, 1913, page 151). If a pastor's class has been in operation decisions to be out-and-out Christians and to join the church ought not be difficult.

We think the pastor ought to have the chief place on decision day in the Sunday School. Palm Sunday is perhaps the best time to present the claims of Christ. In any case, there ought to be the heartiest co-operation between parents, pastor and young people. All the forces of the church should work together for this one end.

In some churches on Palm Sunday decision cards may be distributed at both morning and evening service, and an earnest appeal made for decisions there.

THE COMMUNION TOKEN.

When the souvenir Easter folder or any form of message is sent out enclose a token card to be signed and returned at communion service Thursday evening preceding Easter. Keep these cards on file. From them you may discover who did not attend, and then you may call on such people to find out why. In this way many a religious conversation may be begun and may lead to splendid results.

THE EASTER OFFERING.

People will give extra gifts to the church on Easter Sunday, no matter how much they give at other times. If you have never tried the plan we suggest you attempt a week of self-denial, say, during Passion Week.

Use the self-denial-envelope or an attractive Easter offering envelope such as is for sale by the many denominational publishing houses. The following device, published by Goodenough & Woglom Co., New York, is designed for a collection to be taken during a given time, say a week or a month, by solicitors, perhaps children from the Sunday School. It is an attractive plan, and there are many small churches, or large ones, for that matter, where the use of such a plan would bring in a large collection.

HOW TO CONSERVE RESULTS.

Have you ever read the story of an old-fashioned "Rabbit Drive?" Dr. E. S. Chapman has told the story with power and vividness in his book, "Particeps Criminis: The Story of a California Rabbit Drive." (Revell Co., N. Y.). The book is an argument against the saloon, but the rabbit drive is the basis of it all.

If you know anything about the "drive," you can easily see how it applies to our "From Rally Day to Easter." We are trying to "round-up" candidates for church membership, or that is one of our objects. How can it best be done?

We suggest that the Sunday School be made the focal point during the month of March. The best thing along this line that we have seen of late is Dr. Charles M. Sheldon's method of reaching his young people. He tells of it in "The Pilgrim Teacher," as follows:

The one thing which I have tried to emphasize during all the years of my pastorate has been the pastor's relation to the Sunday School expressed in a series of sermons to the whole school at a certain period of the year, generally the weeks preceding Easter.

I am arranging this year a series extending over four Sundays, with illustrated sermons on "The Growth of the House of Life." I shall build two houses side by side—one made of concrete blocks, which some of my Sunday School boys will make, the first house furnished to represent the solidity of character, carefulness in the preparation of material, etc. the other house will be a literal illustration of careless, unskillful, bad habits, which will be result in a disreputable structure. In connec-

tion with this Sunday work we have weeks of preparation. Letters are written by the pastor to all the teachers in the Sunday school.

These letters are in the nature of free talks with the teachers concerning their work, their methods, their consecration. Meanwhile the mid-week services of the church are revolving about the child in the school and all the problems connected with the children in our Sunday School in their relation to the teachers, to the parents, to the day-school teachers, etc.

The entire effort of the series is to culminate in the joining of the church on the part of those boys and girls who are prepared for it; the communion service is held on Easter Sunday. In this way we have received into the church in the last twenty years nearly 400 children, many of whom are now office-holders in the church, the great majority of whom have remained and grown up as useful permanent members.

I think as I review the years of my pastorate that this special feature of contact between the church and the Sunday School, between the pastor and his official workers, has been the most important feature of our Sunday School work and it is within the reach of any average church to do the same thing.

A GOOD HYMN TO TEACH YOUNG PEOPLE DURING LENT.

Just as I am, thine own to be,
Friend of the young, who lovest me,
To consecrate myself to thee,
O Jesus Christ, I come.

In the glad morning of my day,
My life to give, my vows to pay,
With no reserve and no delay,
With all my heart I come.

I would live ever in the light,
I would work ever for the right,
I would serve thee with all my might
Therefore, to thee I come.

How to Engage in Personal Evangelism

In that most suggestive book, "The Revival," by McDonald (Jennings & Graham, Cincinnati, 75 cents), is a paper on "Personal Evangelism," by Rev. Edward B. Crawford. This is the season of the year for effective evangelistic effort and his words of explanation are to the point.

Among other things he says:

The saving of men was the work to which Christ called the disciples. For this the church was founded. It is our work. This is our job. Men are saved for service. The problem of saving the world is to find a saved man who is willing to go after an unsaved man. It is a question of Andrew bringing his brother. Saving the masses is but a question of saving a man or woman.

Christ is calling the church to follow him. A forward movement seems imperative. "Aggressive Evangelism" is in the air. The pulpit is aroused. Sermons are increasingly evangelistic. The pew is interested. "The Coming Revival" is the common theme. The feeling of expectancy grows. Glowing faces indicate that many have already had a vision.

Just as I am, young, strong, and free,
To be the best that I can be,
For truth, and righteousness, and thee,
Lord of my life, I come.

For thy dear sake to win renown,
And then to take my victor's crown,
And at thy feet to cast it down,
O Master, Lord, I come.

Tune—"Just as I Am."

A SPLENDID FORWARD MOVEMENT.

The men of the Methodist Church have begun a movement calculated to stimulate religious activity in that denomination. Bishop W. F. McDowell, of Chicago, read a report embodying the new plans at the National Convention of Methodist men, held in Indianapolis the latter part of last October.

The report in brief declares for a campaign of personal evangelism; for the bringing up of the youth in the church; for the dedication of one-tenth of their income to Christ; for the hearty support of boards necessary to the church; to assist in civic, industrial, social and educational uplift and to reaffirm the action of the general church on higher education, for large funds for poorly paid ministers and for the cause of temperance.

The month of March would be a good time to emphasize these things in the Methodist church, and to call the attention of the men of all denominations to these advance plans.

It would be a good plan, as a part of the Holy Week, to urge upon all our church people the dedication of one-tenth of their incomes to the Lord. For those who need some help along these lines we suggest that you write to The Tenth Legion Tremont Temple, Boston, Mass. In former numbers of The Expositor will be found many arguments for the giving of one-tenth.

Our leaders are sounding a call to service. The atmosphere is full of tonic. The grasp men are getting on their work would indicate iron in the blood. The outlook is full of encouragement. A better day dawns upon us. The spirit of evangelism is widespread. The results show that the dynamic force of Pentecost is still among us. "The God of hosts is with us."

He argues that the church should engage in personal evangelism, first, because in this way the church can reach the people; second, because all can engage in it, and third, it is an effective method.

He explains that in politics the workers go from house to house. In this manner Christian Science is propagated. This is the method used by Mormon missionaries. The followers of Dowie did the same thing. "Why should the church not use the same method?" he asks. "Many a church could double its congregation and add many to its membership."

The plan he advocates is one used in his own parish and is described by him as follows:

In the writer's parish the field is divided into districts, and a house-to-house visitation is made by members of the church each year, to secure the names of non-churchgoers, and to invite them to the services of the church.

From time to time invitations are sent through the mails to these neighborhood people, and they are visited by both pastor and people. A kindly reception is the universal rule, and many have been led to attend the service of the church in this way.

One man said to the writer, "I have lived on this corner for five years, and you are the first man to invite me to church in that time." This man was the son of a Methodist preacher, and a university graduate. Another said, "I have lived in Chicago for six years without darkening the door of a church." This man was also the son of a Methodist preacher.

How to Raise Money for the Church

Dr. Arthur Jordan of Seattle is a layman in one of the city churches. He is known among the churches as a faithful, helpful and resourceful church-man. Recently he prepared a paper on "Efficiency in Church Business," that was read before one of the state conferences in Washington. It was so good that the conference voted to print it in full. As many churches begin their church year at Easter we reproduce a part of the paper because it is calculated to accomplish much good.

Raising the Budget.

The budget having been formally adopted in the manner indicated, the next step is the best method for raising the same. After trying many ways to raise a budget, I am convinced that there is but one efficient way in which to raise the amount of the current expense account.

Let it be understood that the plan which I shall suggest as the very best will entail a great amount of self-sacrifice on the part of those whose lot it will be to undertake the work. Personal solicitation is the remedy for practically all the ills incident to a depleted treasury.

Time does not permit me to enter into the varied good results accruing from this plan. However, there are certain points which I wish to cite. The fact that you call on the person, immediately acquaints him with the trouble to which you must have been put in order to call; he is also informed, personally, of the needs of the church; he is told of the plans and hopes of the board; he is given to understand that the church affairs are in the hands of worthy men, men who will see to it that the church will be conducted on business lines. In soliciting funds I have found it expedient to place the matter in the light of a privilege, rather than a duty, to give.

Let the board meet shortly after the ratification of the budget, and assign to each member, and to members of the church, a certain number of names, persons to whom they shall make a personal plea for funds. This does not mean a telephone call nor a long distant conversation. Get in close touch with your man and put your whole soul into the affair just as

What we need is walking evangelists, who will go from house to house with loving words, to woo people away from sin, to the Lamb of God. Some may think this hard but it must be done if people are ever brought under the influence of Jesus Christ.

It does take a kind of holy boldness to tackle a stranger; but that is true even in selling goods. Book agents are accustomed to that, and it can be acquired. Let a church settle it that it wants people and let it be willing to pay the price and it will not be difficult to reach them.

Fishermen learn how to fish by fishing and we may learn how to catch men. Many a church, now languishing and dead, might take on life and have marked success by giving itself to personal evangelism.

much as if you were without funds yourself and were trying to get him to help you.

You will find men on your board and members of the church who will say, "I have never made a personal canvass and I feel just as if I would rather give the sum myself than to ask for it in this manner." Just say to those people that the opportune time to learn is at hand. Do not take no for an answer. Go with them and teach them how to secure funds in this wise, and the joy of getting others to help will so enthrall the scholar as to make him wish to do all the work. Give him an outlet for his enthusiasm and go after other recruits.

For Church Efficiency.

There are other matters which make for church efficiency, the mere mention of which will merit your consideration. Encourage weekly giving. Do not let the member get behind in his pledge. It is very much easier to give a small amount than a large one.

Frankly tell your members, that while they may go on a summer vacation, the church expense account never takes a vacation. An auditing committee is worthy of consideration. This is a duty the churches owes to the treasurer. It is a matter of business and should be encouraged.

Monthly statements should be sent to all delinquents; quarterly statements to all subscribers. A contented pledge-giving membership is much to be sought. Frequent comparison of accounts here indicated will tend to keep the atmosphere clear. I would discourage having the pastor make appeals for financial aid from the pulpit.

Inaugurate a plan of every member on the pledge list. I am in favor of having the family split its contribution among the children and have them give. This will tend to educate the child to give. We see the lack of this in our churches now. The child will soon learn to appreciate this privilege and will be the one to keep the parents in line rather than the parents admonishing the children. The amount given is not to be decided by the board, but rather a question for the giver to settle.

The Church's Credit.

The establishment of the church's credit. To establish a credit is pretty much the same

whether it be the individual credit, the firm credit or the church credit. Credit means the keeping of a stipulated promise.

To get credit from the grocer, the butcher, the baker, necessitates careful fulfillment of given promises. The lack of church credit is due largely to the fact that the church's business is no one's business, but is rather the business of everyone. This tends to shift responsibility. No one will come forward and assume the burden of such a management. How is it possible to establish a credit for the church? In the first place, never promise to do anything unless you see your way clear to keep the promise.

One of the first things which I would suggest is to instruct the treasurer to pay no bills unless marked "O. K." by the president or chairman of the board. This will mean that no bills are to be incurred except through the proper person. This will do away with the unbusiness-like procedure of every one buying what they think the church needs. If they wish certain things bought, let them go to the proper person and request it. If he should deem it unwise to buy it, do not let them go away miffed. Centralization of authority! This is the keynote of credit establishing.

Make it a rule to pay all accounts on a certain day of the month. Let it be known that this will be the invariable rule of the church. All bills coming in after this date will be paid the next month. The tradesman will soon learn that the truth about even bills may be found in church matters.

If there is no money in the church treasury to pay the anticipated bills let the board get out and raise the money. Do not sit around and bemoan the fact that there is no money on hand. Treat the matter just as if it were your private affair.

Do not permit your pastor to go to the bank and borrow money, because you have failed to pay him his salary. See to it that he gets his money regularly each month.

Nothing will tend to establish confidence and incidentally credit, so much as frank talks about the church's business. The treasurer or the president of the board must make it his business to make a statement of the way in which the business is progressing. If certain accounts are getting too near the limit, they must be told the church and some way found by which the condition shall be circumvented. Do not fail to let the general giving public know that the church is being run on the very best possible business plan.

Personal Endeavor and Sacrifice.

Lastly we come to consider the third indication: The personal endeavor and sacrifice which the board must give in order that the two prior indications may be met.

In every church there are men who are specially trained to certain lines of work. One of the duties of the retiring board should be to ferret out these men and interest them in the board's work. Take them into the confidence of the board and ask them to take part in carrying out the various duties of the board. Try to have them elected to fill vacancies as they occur.

I do not mean that any particular set of church members should try to elect certain

men to certain offices. Rather do I believe in the church electing by popular vote. It is my plan to put forward certain men that the church body may become acquainted with their qualities and so make a wise choice in their selection.

The board having been elected, let the duties be apportioned to the various members. To do this will require self-sacrifice on the part of members of the board. Here is where so many boards fall down. Each member should take an active part in the work.

To be sure it will take some of your time, but do you suppose you could make good in your own business unless you made personal sacrifices? Which is the more important—to make a personal sacrifice for pure selfishness or for the advancement of the cause of Christ?

One must put into this work the same care, thought, mental effort and money which he would put into his private affairs. We must do no whit less for Jesus than we would do for ourselves. Put your prayers into the business. Pray that God may give you proper speech to solicit funds and that he will put it into the heart of your hearer to give. Make this a prayerful business. Remember that to those who are faithful in small things, larger and more important ones shall be given.

Christ's Love Draws.

"Him that cometh unto me I will in no wise cast out." A man who had been converted from a sinful life had this experience of his acceptance with Jesus: "I just crept to the feet of Jesus, and, greatly to my astonishment, he did not scold me—he knew I had been scolded enough; and he didn't pity me; and he didn't give me any advice either. He knew I had had plenty of that. He just put his arms around my neck and loved me. And when the sun rose I was a new man."—Rev. H. C. Harburgh.

(Continued from page 356)

It is for the preacher to pick up his congregation and hurl it upon the world. The work of the preacher is with his church, the work of the church is with the world. Let the preacher concentrate himself upon his church, and his church will take hold of the town, the nation and the nations.

Ministers who rush hither and thither, eaten up with reformatory zeal, meddling with this and dabbling with that, do not begin to do so much for the advancement of the Kingdom of God as do the men who stay at home and pour out into the souls of their own people the full measure of their vitality and devotion.

What spectacle is more lamentable than that of a minister struggling by vociferous speech on miscellaneous platforms to reform society, when his own church is scrawny and feeble; striving to set the world on fire when the little group of people whom God has intrusted to his keeping are chalky and limp. The church is the preacher's throne and the man who builds the most vigorous and puissant church wields the longest scepter and wears the brightest crown.—Charles E. Jefferson, in "The Building of the Church."

GENERAL METHODS

HOW TO REACH THE HOMES THROUGH THE CRADLE ROLL.

Rev. Clayton Judy, Kellogg, Ida.

For several years there has been an active cradle roll in connection with this church, but like so many such movements it was largely confined to the immediate families of the church. It carried an enrollment of from thirty to thirty-five and almost every one was satisfied that it was doing all that could be expected of it.

Desiring that the cradle roll might be a means of linking the church to the non-church families, I talked the matter over with the superintendent of the department and it was decided to try to reach the one hundred mark as goal. The superintendent was aided by the primary teachers and other members of the church whom she interested. She began an active campaign and in less than two weeks had passed the eighty mark.

At this juncture of the work a cradle roll party was planned. Each baby received a written invitation to bring its mother to the church, on a certain afternoon, to meet the other babies and mothers. Thirty-six babies brought their mothers and they enjoyed a very pleasant afternoon together.

Refreshments were served; the little ones old enough to appreciate a dainty morsel, were not slighted. To complete the program a group picture was taken and this proved to be one of the best features of the work.

Our local photographer helped us to increase the interest by offering to take individual pictures of the babies. He further offered to give to each mother a free picture. Thus the parents got a free picture of their babies; the wisdom of the photographer in making this offer has been demonstrated beyond his fondest hope. The majority of sittings have brought orders for pictures.

With a desire to have as many babies as possible appear on our picture, the campaign for new members was pushed steadily until the whole town was well canvassed. Babies from the families of members of other churches were not accepted, yet the end was a surprise to us all; one hundred and forty on the cradle roll and a hundred and ten pictures taken.

Of course this has taken a lot of hard work and if it had not been for the faithful co-operation of all it could not have been accomplished. However, nothing worth while comes without effort. The mere fact that our Sunday School has steadily gained in membership throughout the canvass, gives us assurance of ample reward for all our effort.

SOUVENIR PICTURE SERMONS.

Rev. M. F. Miller, East Moline, Ill., is preaching a series of sermons from pictures on Sunday evenings. We copy the following from his card which is headed, "Something New, Sermons from Pictures."

Souvenir pictures, copies of famous paintings, illustrating the theme of the evening will be distributed each evening to those who are present. The subjects are:

Christ, The Good Shepherd,
"Peace on Earth, Good Will to Men,"

The Good Samaritan,
Christ at the Door.

MAKING A FRIENDLY CHURCH.

Two Christian Endeavor reception committees, one of young men and one of young women, act at the door of the church, after each service, in the Seventh Christian Church, Indianapolis, Ind. To get past these active committees a stranger must simply be invisible. The members not only speak to strangers, but introduce them to others. That makes a friendly church.—Selected.

PERSONAL PROBLEMS SERMONS.

Rev. T. H. Sprague, D. D., at Troy, N. Y., has been preaching on the following "Personal Problems:"

My Amusements—Have I a Clear Conscience Concerning Them?

My Life Work—Have I Found My Right Place?

My Companions—Have I Chosen Wisely?

My Habits—Have I Formed the Best?

My Religious Life—Do I Give it First Place?

My Sins—Have I Conquered Them?

His announcement card was a folder bearing on the outside the following illustration:

Don't Lose the Point



SUBSTITUTE FOR PRAYER MEETING.

At Passiac, N. J., the following plan has been tried:

During the year a radical change of plan regarding the prayer meetings was inaugurated. The weekly meeting has been dropped and a monthly meeting substituted, with some prominent speaker giving a lecture, with the stereopticon often, the lecture followed by a social hour.

The plan has been a marked success in stimulating the life of the church. Three of those who addressed the meetings were authorities in mission work, three represented some special phase of industrial work, while others represented efforts on behalf of criminal prevention and reform efforts.

YOUR CHURCH AT THE CENTER.

Keep your church at the center of the world. Let the concentric circle marking off the different zones lie always luminous in your eyes; Jerusalem, your town; Judea, your country; Samaria, those provinces of your nation's life least permeated with spiritual forces; finally the great non-Christian world. This is your parish.

The man who goes into his pulpit with these spheres of influence spread out before him will not be likely to let his people go to sleep. There will come into his utterance the tone that Demosthenes knew, and men will say to one another, while he preaches, "Let us march against Philip."

(Continued on page 355)

STIMULATING CHURCH ATTENDANCE AT AMHERST, MASS.

Wishing to increase the interest in the Sunday evening service, the following plan was adopted in North Church, Amherst; to submit some suggestive question to the members of the church, giving them a voice in the discussion for the evening through postcard replies to the question, "Why should Smith go to church?"

Postcards were sent to a large part of the members, each card containing the printed question: "Why should Smith go to Church? Give three reasons." The postcards were addressed back to the pastor. One evening was devoted to a special address upon the subject and consideration of the replies sent in.

Because of the discussion of the question in magazines and papers, and having a personal share in the answers to the question, the audience was double the usual one.

The replies were so pertinent and true, the thought came to mind, "Why not use the replies given by the people to stimulate interest in church attendance on the part of those who do not regularly go to church?" The replies were printed upon a small card and the following question asked, "Would it not be wise for us all to seriously think over those reasons given by persons whose opinions we respect?"

These cards will be distributed about the parish—by the pastor as he calls, by the friendly visitors, by the workers as they visit neighbors, friends and new families. Each family will thus know what public opinion in regard to church attendance is throughout the community.

Number eight upon the card says, "No man can afford to ignore public expectation." The hope is that reading those words will bring forcibly to mind the value of public opinion and the wisdom of heeding it.—Exchange.

BASEBALL SCORES IN A BOYS' CLASS.

A teacher of distinctly original ideas, who has a class of boys at the "baseball age," keeps, beside the regular class-record, a supplementary record, which is not only unique, but very helpful in stimulating attendance.

He rates the boys precisely as the standing of clubs in a baseball league are figured. As every "fan" (a "boy fan" especially) knows, a club's percentage is determined by dividing the number of games won by the number of games played.

In the teacher's record the number of times present is divided by the number of sessions. A tardy counts as no session, its counterpart in baseball being a "tie game" or "no game;" so the boy, while he receives no credit for being there, saves the "game lost," which would be charged against him if he remained away.

Thus, a boy who has been present 7 in 10 sessions stands: won 7, lost 3, percentage .700. A boy who has been present 9 of the 10, but tardy once, would have won 8, lost one, percentage, .888.

The record is, of course, shared with the class and carefully watched by them and there is a keen excitement in this "Sunday baseball," especially when a leader slips or a tail-ender sports with a run of consecutive victories.—Selected.

MOVING PICTURES IN THE SUNDAY SCHOOL.

If rightly used, and there is every reason that it will be under such direction, the moving picture will become a powerful ally in telling the story of the Bible and in impressing religious truth.

The Bible being an Eastern book, its scenes, people and customs are more or less strange to the average child. For clearing up dark places nothing excels a truthful picture, and to this the moving picture story adds a strong dramatic interest, especially those of the Kinemacolor Co., which reproduces the pictures in color.

The day may not be far distant when moving pictures will be a part of public school instruction. Sunday Schools have generally been supposed to be behind the times in their methods, but in this instance at least they have scored over the day schools. In adopting moving pictures in its Sunday School, the Presbyterian Church shows the same progressive spirit it has previously manifested in its Country Life and Labor.—Leslie's Weekly.

HOW TO ORGANIZE AND CONDUCT A MEN'S CLUB.

We are having frequent requests for constitutions of Brotherhoods and Men's Clubs. The following "plan of work" as used by The Men's League of Wilson Avenue Reformed Church, Columbus, Ohio, is exceptionally clear and helpful:

Desiring to know each other better, to promote our own growth and increase our efficiency in working for others, and to advance the material, social and spiritual interests of this church, we hereby associate ourselves under the name of The Men's League of Wilson Avenue Reformed Church, Columbus, Ohio.

We agree to proceed with our work under the following plan:

Article I. All men who desire to co-operate in the work of the League may become members provided they are approved by the membership committee and receive a majority vote of the League.

Article II. The officers of this League shall be president, vice-president, secretary and treasurer, to be elected annually by ballot, and who shall perform the duties usual to their respective offices.

Article III. Committees, to be appointed by the president. (a) Executive: The officers of the League and the pastor of the church, who shall provide for the general welfare of the League, suggest channels for the direction of its activity. (b) Work: To carry into effect the plans of the League as determined from time to time, with special reference to aggressive work in extending the League and the church.

(c) Social: To arrange for meetings, including program, music, etc., to advance the social and intellectual interests of the League and the church. (d) Membership: To secure new members, pass upon all applications and seek to keep all members interested in the League and the church. Other committees may be appointed as occasion may require.

Article IV. Meetings: The regular meeting shall be the last Friday evening of each month.

The following membership application blank is hereby commended:

[illegible]

This is a brilliant play calculated to startle all thinking Americans into wakefulness. It deals with possible tragedy, yet is a comedy. The scene is laid in an English vicarage and deals with the problem of the sexual relations, emphasizing the need of instructing girls. It is different from most such books in that it leaves the reader with an inspiration. The minister who is interested in sexual reform should have it to loan.



542 East Girard Avenue, Philadelphia

**The WOOLVERTON PRINTING
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A MILE OF PENNIES

HARRISON PRINTING & ADV CO

One Man who has Solved the Sunday Evening Problem

BENJAMIN L. HERR

There is nothing that disheartens most of the ministers of today so much as the apparent failure of the Sunday evening service.

Various expedients have been tried to resuscitate this service and the latest of these, which is both novel and effective, comes to us out of the East.

A Boston clergyman, Rev. Austin T. Kempton, pastor of the Broadway Church, Cambridge, Mass., believes he has found the solution, at least for himself and his church, in what he calls "drama sermons."

Thus far, the results have been surprising: he fills his church on Sunday evenings; fills it with the "non-church goers"; gets the children also, and, wonder of wonders, has no trouble in "filling the front seats."

Mr. Kempton is a cultured man, with considerable lecturing experience and with an intense zeal to reach the people for Christ.

His church is situated in a remote district of greater Boston, in a locality nearly filled with Roman Catholics and aliens and until Mr. Kempton hit upon his unique plan, a district calculated to break the average minister's heart.

For two years Mr. Kempton labored on his field amid difficulties and discouragements.

In his work as lecturer, he had become acquainted with the power of dramatic presentations and resolved to try something of the same sort in his work with his church.

The results from the first were so encouraging as to be noteworthy.

His best evening congregations before had numbered about two hundred and fifty.

At the first "drama sermon," five hundred people were present; at the second, the house, seating eight hundred, was filled.

The daily papers caught wind of the new departure and so advertised it that at the third sermon, there was an unprecedented throng of people.

One who attended that service thus describes it: "I reached the church ten minutes to seven and found it half full, and, wonderful to relate, all the people were taking the front seats.

"At fifteen minutes after seven, there was standing room only.

"A few minutes later, there were a thousand people in a house seating eight hundred and the ushers were compelled to shut the doors on four hundred more, clamoring to get in.

"The opening service was in the usual form: voluntary, doxology, Scripture, anthem, prayer.

"Then Mr. Kempton explained his purpose in the drama sermons, begged people from other churches to stay at home and encourage their own pastors, and announced the collection.

"Then the lights were turned low. His son focussed the stereopticon at the rear of the room on a platform with a plain pine kitchen table, a kerosene lamp, two wooden chairs and a fire place with no fire in it, and five little empty stockings hanging on the shelf.

"The subject of the sermon was 'The Top of the Tenement' and the time was Christmas eve.

"Having changed his frock coat for a business sack, Mr. Kempton comes back as 'Dan Howard,' throws himself into a chair, and tells

how he has been searching for work for five weeks and has found neither work nor a friend.

"He is discouraged.

"He calls Annie, his wife, and asks if there is anything in the pantry. She says 'no,' and that the kiddies went hungry and crying to bed.

"Dan is utterly disheartened.

"Annie, whom Mr. Kempton also impersonates, attempts to cheer him up, but he begs her to go to bed and leave him to think.

"He goes to the little stockings, takes out of his pocket a cheap toy that he has picked up on the street, and tries to decide into which stocking he will put it, as he has nothing else. But he cannot choose; drops the toy and sinks into a chair heartbroken.

"Then a knock is heard, and the minister, whom he has hated, comes in apologizing for being so late, and hands Dan a basket sent by the church, with food for the family and Christmas gifts for the children. Dan resents the intrusion at first, but then relents and accepts the basket for the sake of Annie and the kiddies. Then Dan and the minister have a heart-to-heart talk. Mr. Kempton impersonating both. Dan tells of his hopeless search for work and his intention to commit suicide in his desperation. The minister encourages him, tells him where he can get a job, and finally, after much hesitation on Dan's part, gets him to surrender himself to Jesus Christ.

"Mr. Kempton then retires; a cloth is put upon the table; an electric lamp is substituted for the oil lamp, five full stockings are hung in place of the five empty ones, and the electric lamp and a red globe, shining in the fireplace, transform the dreary tenement into a comfortable home. It is a year later. Dan comes in well-dressed and prosperous, and tells how the Lord has blessed him since he gave himself to his service. Annie is happy, the kiddies are well, and their stockings are full. The minister comes in, and Dan asks him to thank God for all he has done for them. While bowed in prayer the choir, in the room back of the platform, sings, 'Hark, the herald angels sing.'

"All this was simpler in the doing than in the telling. There was no striving after dramatic effect. Everything was restrained and quiet; but the audience was almost breathless in its attention. The front seat before me was occupied by fifteen small boys from the street—Jews, Irish and other nationalities. They kept perfect order while waiting for the service and during the opening exercise, and during the sermon they craned their little bodies forward in the intensity of their interest. The audience was almost wholly of young people; and, except a happy laugh or an audible sob at some appropriate points, the quiet attention could be felt in its intensity.

"Before pronouncing the benediction Mr. Kempton urged all who could to go down stairs to the after meeting. About 400 went. The after meeting was full of spiritual life and deep feeling, and there were five conversions, four young people of the Broadway congregation, and one stranger, a young man who had dropped in from curiosity, but who gave his heart to the Saviour as a result of that sermon.

"At the sermon the week before a lawyer was present who has not been in the habit of going to church, and had no interest in religion. He was so deeply moved that he sat up until three o'clock Monday morning reading his Bible. He and his wife were present the next Sunday evening. Mr. Kempton has communicated with him, and he is thinking seriously of giving his mature, experienced manhood to Jesus Christ. So scores have been affected; backsliders have been reclaimed, and Christians quickened. Those who came from curiosity remained to pray and some who came to criticize have been made friends. A prominent member of one of our largest Baptist churches, who attended in a hostile spirit to get information by which to denounce the innovation, went to Mr. Kempton and apologized for his intention, and hoped his labors would be greatly blessed.

"Some will doubtless ask: What is the difference between this and the theater? There are two differences. In the first place, no matter how good morally a play may be, the actors are not supposed to be intensely interested in the lesson taught, and some may be even immoral. In the Drama Sermon the man is behind the message, and gives it to the influence of his personality. In the second place, and perhaps even more important, the theater illustrates that universal and invariable psychological principle, that, to excite emotion without giving it proper and effective methods of expression and application, is morally degenerating. The drama sermon, on the other hand, excites emotion in order to arouse to proper and effective expression and application in surrender to Christ and service in his church. No one could be present at one of these sermons without being convinced that their effect is sound, spiritual and saving.

"Mr. Kempton has discovered a new and very effective way of preaching the Gospel. With all the attractions of Sunday evening—theaters, moving pictures, dances and so forth—he feels that the church is guilty if it does not find some means of getting and holding the young people who must compose the church of the future. If it does not, there will not be any church. In his difficult field Mr. Kempton is fortunate in his helpers. Mrs. Kempton is an expert in handling the stereopticon, and has traveled with him in his lecture tours. She also suggests and aids in the ideas and scenes of the sermons. His two sons are also skilled with the stereopticon, and the young men and women of the church enthusiastically aid in the arrangements for the sermons, in making the electric connections, supplying wireless telegraph, changing the furniture, and in other ways. Mr. Kempton also has a teacher of dramatic art at \$3 an hour to rehearse every sermon with him, preparing himself as carefully as if for a secular entertainment.

"But after all, the center and power of the whole is Mr. Kempton. He does three difficult things: he makes the stories, invents the scenes, and then presents them. Some would say at once that he cannot keep this up. He does not propose to. He has Drama Sermons announced for every Sunday evening in January; then there will be a change to regular services, stereopticon, music, etc. Then later there will be another series of Drama Sermons. Variety in attractive Sunday evening services is what Mr. Kempton is seeking, and he gets it. And he is withal

modest, deeply spiritual and earnest in seeking the Glory of God and the salvation of men."—*Watchman-Examiner*, New York.

THE LADDER OF ST. AUGUSTINE.

Henry W. Longfellow.

Saint Augustine! well hast thou said,
That of our vices we can frame
A ladder, if we will but tread
Beneath our feet each deed of shame!

All common things, each day's events,
That with the hour begin and end,
Our pleasures and our discontents,
Are rounds by which we may ascend.

The low desire, the base design,
That makes another's virtues less;
The revel of the ruddy wine,
And all occasions of excess;

The longing for ignoble things;
The strife for triumph more than truth;
The hardening of the heart, that brings
Irreverence for the dreams of youth;

All thoughts of ill; all evil deeds,
That have their root in thoughts of ill;
Whatever hinders or impedes
The action of the nobler will;—

All those must first be trampled down
Beneath our feet, if we would gain
In the bright fields of fair renew
The right of eminent domain.

We have no wings, we cannot soar;
But we have feet to scale and climb
By slow degrees, by more and more,
The cloudy summits of our time.

The mighty pyramids of stone
That wedge-like cleave the desert airs,
When nearer seen, and better known
Are but gigantic flights of stairs.

The distant mountains, that appear
Their solid bastions to the skies,
Are crossed by pathways, that appear
As we to higher levels rise.

The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night.

Standing on what too long we bore
With shoulders bent and downcast eyes,
We may discern—unseen before—
A path to higher destinies,

Nor deem the irrevocable Past,
As wholly wasted, wholly vain,
If, rising on its wrecks, at last
To something nobler we attain.

The motto of John Ruskin was, "Today;" that of Walter Scott was "Hoc age." Do this; that of Franklin, "Time is money."

ILLUSTRATIVE DEPARTMENT

"A SERMON WITHOUT ILLUSTRATIONS IS LIKE A HOUSE WITHOUT WINDOWS."

Illustrations From Recent Events

PAUL GILBERT

Words That Cost. (430)

1 Pet. 1:4; John 6:63; John 27:11.

"In advertising," declares a great business firm, "the word cost will average at least \$10 each." Ten dollars for each word, each one of which reaches millions of readers is considered a good business investment because they bring results in gold and silver.

But the Words of Jesus Christ! What did they cost?

"My soul is exceedingly sorrowful, even unto death."

"The pains of hell got hold upon me."

"Refuge failed me; no man cared for my soul."

"My God, my God, why hast thou forsaken me?"

"Being made a curse for us."

How infinitely greater the worth and power of those gracious, priceless words that He came to speak into the ears of a lost world! Infinitely more precious than all the treasures of the earth, for they are Spirits and Truth and Life, to that innumerable company of the redeemed. Blessed words of Jesus Christ! Words that cost! Words that bring salvation! —Merlin Fairfax.

When Lincoln Prayed. (431)

Acts 9:11; Dan. 7:27; John 12:42.

Dr. Anderson, a former president of Chicago University once told me this story: "There was a nurse in our family who was employed in the Lincoln family during the illness of the president's son. One morning, having left the sick room for a few moments, she was just returning, when to her surprise she heard a voice in the room. Looking in she beheld Mr. Lincoln kneeling by the bed-side engaged in prayer. 'O God, thou knowest how the cares of state weigh and how because of it I have not been the father I should have been. O great Father, spare the boy and forgive me for the sin.'"

Coming into the hall and seeing the nurse he said, "You heard?" "Yes, Mr. President, I heard," she replied. "It is all right," he said and passed on.—M. P. Boynton.

Wasted Movements. (432)

Ecc. 2:21; Prov. 13:4; Rom. 12:11.

Motion-picture machines are being employed to illustrate the time consumed in unnecessary movements among professional and working men. Among the latter it has been demonstrated that more than one-fourth of the movements made are superfluous. Having discovered these defects steps are taken to eliminate them and thus increase the efficiency of the worker. The process raises the question in

many lines of activity—among the ministers and Christian workers as well as others. How much time is spent in useless tasks and enterprises in order to accomplish results that are frequently only too meager. How much of precious time is spent in useless, meaningless tasks such as is described by the rhyme:

"The noble Duke of York
He had ten thousand men.
He marched them up the hill one day,
And he marched them down again."

Mixed With Brains. (433)

Phil. 1:9; Heb. 2:4; 1 Thess. 1:5.

A gifted artist spoke wisely when one, thinking only of the implements of his profession, asked: "With what do you mix your paints?"

"With brains, sir," he replied.

The preacher who brought three thousand to believe on a crucified Christ, under a single sermon, anticipated the question of those who, with an eye upon the mere human accessories of his sermon, might ask after the secret of his power; and he unfolds that secret in a single terse sentence: "With the Holy Ghost sent down from heaven."—Gordon.

A Religious Fiend. (434)

Matt. 23:14; Matt. 23:31; Hos. 6:6.

A speaker declared the other day in a public address that every one had religion, but not a great many possessed the Christian religion. Which accounts for the fact that many so-called religionists could be so particular regarding prayer and devils incarnate in their treatment of their brother men. The writer Brantome bears this quaint testimony to the piety of Anne, Duke de Montmorenci, marshal of France, who was so active in the persecution of the Huguenots during the bloody days of the sixteenth century: "He never failed in his devotions; for every morning he would repeat his pater noster whether he was in the house or on horseback among his troops; which caused the saying, 'Beware of the constable's pater noster'; for while he was repeating them and muttering the creed, as occasion presented he would cry, 'Go hang up such a one; run that fellow through with your pikes this instant; shoot all those fellows before me' . . . without leaving off his pater noster until he had quite finished them . . . so conscientious was he."—Merlin Fairfax.

Disgustingly Mercenary. (435)

Matt. 23:23; Acts 7:51; 2 Pet. 2:3.

As further illustration of the religious commercialism of Rome we borrow the following from the Italian Methodist organ, L'Evangelista. It is an advertising circular sent out by a French clerical institution:

ILLUSTRATIONS FROM GREAT SERMONS

SELECTED BY GEORGE GRAHAM

Be Ready.

(442)

In his reminiscences, General Sherman explains his victorious march to the sea by saying that during his college days he spent a summer in Georgia. While his companions were occupied with playing cards and foolish talk, he tramped over the hills, and made a careful map of the country. Years passed by. The war came on. Ordered to march upon Atlanta, his expert knowledge won his victory. Readiness for the occasion brought him to fame and honor. Tomorrow some jurist, merchant, statesman will die. The youth who is ready for the place will find the mantle falling upon his shoulders. Success is readiness for occasions.—Dr. N. D. Hillis.

God and Son—A Parable of the

Dynamo.

(443)

The other day a student in the electrical engineering department came in to ask some questions about his relation to God and Jesus. He had found himself speaking of them in the same terms, he said, and he feared he had succeeded in acquiring two Gods. He also gave it as his conviction that there were any number of people who, like himself, had confused the persons of God and Jesus until they seemed to appear as "the infinite firm of God and Son," neither having any very definite function unused by the other.

Appealing to his customary line of thinking, I asked him what would be likely to occur if a dynamo of tremendous potentiality should be wired up to a motor of only trivial voltage; and he replied, instantly, that it would destroy the motor. "At least," I said, wanting to be conservative, "the motor would not function."

"Assuredly not!" he insisted stoutly.

"Would there be any way to accommodate the high power of this huge dynamo to the slender capacity of the motor?"

"Oh yes," he responded, without hesitation, "one could install a transformer to reduce the current to a point where the motor could handle it."

"Well, there you are!" I announced. "Nobody will ever explain your problem to you any better than you have just explained it yourself. God is the dynamo. You are the motor. Jesus is the transformer. If you are hunting after a clearer illustration of these relationships than that, I wish you good luck, but you will travel a long way to find it!"

He grasped the illustration eagerly and said it did help him mightily. He even improved upon it by suggesting that, at any time, the transformer might be easily adjusted to transmit more and more power.

"Perhaps that's what Jesus meant when he spoke of being able to provide 'more abundant life,'" I hazarded. He assented, cheerfully. Indeed, he may have wrought out a brand new system of theology with his electrical appliances by now.—Lloyd C. Douglass in the Congregationalist.

Not Contrary to Regulations.

(444)

A lay preacher wrote to his friend. The letter was sealed, but he wished to add a word of cheer, so on the address side of the envelope he wrote, "Be of good cheer, brother." When the man received the letter, he found that the postoffice authorities had stamped against the word of counsel this intimation, "Contrary to Regulations." How many Christians in the stress and strain and storms of life read this word of Paul's as if it were "Be of good cheer, brother—contrary to regulations!" The Christian may be of good cheer even on board of a hulk drifting before the fury of the storm, for he is in the safe keeping of one who holds the winds in his fists and the seas in the hollow of his hand.—Northfield Echoes.

Temporal and Eternal.

(445)

One afternoon in the early spring I went into a little church in a remote country village. They were decorating it for Easter morning with daffodils from the field and primroses out of the woods, and the springtide promise of life. Then I walked around the graves in the burial ground. One caught my notice; and it looked like a fractured column. And the tempter said, "See how the simple memorials of men are broken." But when I drew near I found on the top of the stone a sundial. Mischievous, with more genius than it knew, had torn away the finger, and though the sun shone brightly in the sky no shadow fell across on the dial's face. Time had fled away. "There shall be no night there." Evening shadows never fall. Then I turned homewards and as I went I said, "Tomorrow we will sing in the congregation:—Christ the Lord is risen today, Hallelujah."—A. T. S. James.

The Conditions of Spiritual Sight.

(446)

Imagine a man today who is in danger of physical blindness. He has cataract, say, and he goes to some great eye doctor and asks him to heal him. He says to him, "Open mine eyes." After the doctor has examined him he would tell him that he had got a cataract, and he would say, "In order to remove the trouble you must go into a hospital and you must go through certain performances, and then I will come and operate and take away this film which is hiding your vision, and then, if you will live in a dark room for a time and wear certain glasses, you will be cured and be able to see. Well, imagine a man under these conditions saying, "Excuse me, I am not going to do any of these things; I want to see without. All I ask of you to do is to open my eyes; I do not want to go to a hospital or have operations." Well, the doctor would tell him he is a fool. He must go through the necessary steps, he must do what is adequate and necessary in order that the result be obtained. If we want to see God it is only possible when we do what the Great Physician tells us. If we are wise we shall take the prescription.—W. B. Selbie, in The Christian World Pulpit.

The Peace of Blended Wills. (447)

Christ's will and the will of his Father were one. With us there is, generally for a long time, a clashing of wills, an antagonism of interests and aims, and so long as this condition lasts, there will be no peace in the human breast worthy of name. I stood once in the lake district at a point where two streams met. One flowed from the mountain heights, and the water was as clear as crystal; the other flowed from some lead mines, and was milky in color. After the two had combined, the united stream was made turbid for a considerable distance, and it was not until we had traveled a long way, following its course, that we found the water clear and transparent again. So the will of man before it blends with the Divine is, as a rule, of a widely different character; it has received a coloring from many different sources far removed from the pure bounty of heaven, and it requires time before the evil is neutralized. With Jesus Christ it was never so. From the beginning he saw clearly the wisdom and goodness of his Father's commandments, and delighted to obey; the stream of his will was of the same nature as the Father's and the blending involved no change. "I and My Father," he said, "are one."—W. Scott Page, in the Christian World.

Self-Control: How Secured. (448)

I knew an old man once who had great responsibilities. I think he was the calmest, ablest, most judicious, most statesmanlike man I ever knew, a man I never heard utter one hasty word nor anything he would be sorry for. We all wondered how he did it, and said, "Well, that is the way he is built. He is one of these geniuses that keeps himself in hand, and nothing ever gets him out of hand. Would to God that we had been made that way!" One day I met a very dear friend of his, an old man then, who told me they were boys together at school and college, and his had been one of the hottest tempers he had ever known on earth, and by the grace of God the change had been made. There was another self waiting behind that old hot, hasty self, that came out and became the statesman. Whatever be your line of failure or poverty, remember there is another life behind, a nobler man waiting to come out, if you will give him a chance.—The Sunday School Chronicle.

Safety Beneath the Cross. (449)

Sir A. Conan Doyle, in his history of the Boer War, tells us how on one occasion a comparatively small detachment of the British army was surprised by a force of the enemy twice its own strength. The British were driven back upon their camp, and the Boers occupied a commanding position from which they were enabled to pour volley after volley into the English lines. The British wounded in the earlier part of the action found themselves in a terrible position, laid out in the open under a withering fire. One of this number, a corporal in the Ceylon Mounted Infantry, tells the story himself: "We must get up a red flag or we shall be blown from the face of the earth." He says, "We had a pillow but no red paint. Then we saw what to do instead. So they made an upright with my blood and

the horizontal with Paul's." This grim flag, the blood red cross upon the white background was respected by the Boers. Those lying beneath it were safe. Even so—beneath the blood stained Cross of Christ we find our sure refuge.

The Evil Source. (451)

We stand on the bridge between the two cities and look down upon the yellow, muddy, impure stream. We see the "oil-scum," the drift material, the thick water, the discolored rocks and shores and we say "the river is foul," a source of impurity, danger and possible death. We do not see far up the stream, deep down in the channel where the great mill sewer pours in its vileness,—changing the beautiful river of the mountains into pollution and death. Everyone knows there is no need of it. The laws of the land forbid it. One courageous person could stop it. But the selfishness, the indifference, the cowardice, the stupidity of men allow it to go on. Men build beautiful parks upon the shore, they warn people not to bathe in the water, they pull out the drift wood, and they build expensive plants and try to filter the water. But we cannot ever use the filtered water freely. There may be an accident to the pump for a few hours and to maintain fire protection they may have to pump river water for a few hours with all its filth. When you are camping by the side of the wilderness stream you can take your tin dipper and drink freely, for you know that there in the wilderness there is no possible way for the water to become impure.

God intended that this stream of life should be free and pure. But mankind has broken the laws of God. And the spiritual cowardice, selfishness, and indifference of man has poured into God's river of life, sin and death. Men have built up the moral law. They have warned men against sin. They have beautified the shores all that they could, but as long as the stream keeps flowing the evil comes. Let us never speak lightly of the moral law. It means more than we can ever think to burn the driftwood, beautify the shores, warn and force people to keep out of its danger, and make evil things serve good purposes. But when we take Christ into life we go to the source of the evil.

Demas Hath Forsaken Me. (452)

2 Tim. 4:10.

One of the bitterest enemies of Christ's cause in Japan is a former English missionary, Mr. Walter Denning, who, living in the country as a teacher, spends his leisure in writing articles and pamphlets, ridiculing and antagonizing mission work and the Christian faith. He has quite a following of revilers among the Japanese. Kotoku, the anarchist, who was executed for a plot against the Emperor's life, was also, as a boy, under Christian influence, having attended Sunday Schools. Later in life he was known as a friend of Christianity, but he came under the influence of materialistic agnosticism and developed into an anti-Christian anarchist. While in prison he worked until the day of his execution on a book to prove that Jesus never lived but was an imaginary person.

MISSIONS AND INTEGRITY

The Universal Book. (453)

An intelligent young Chinaman came to Dr. Dean, the missionary, and brought back the Bible that had been given to him to examine. He pointed to some chapters he had found in it, and said: "You told me your book was very old, but look at that; you have written that yourself since you came here. It is all about Chinamen!"

The Highest Calling. (454)

A man converted from Mohammedanism became missionary, and many Hindus were converted through his teachings. One day an offer came from officials of the English government, who had been attracted by his wonderful success as an evangelist. They proposed to make him secretary of a great commission at a salary four times as great as any he could hope to receive as a missionary. His answer was prompt and decided: "Gentlemen," he said, "I am a secretary for Jesus Christ, and cannot leave this highest calling."

My Master. (455)

Once when I was sojourning in a native Japanese inn in Nikko, a boy came to my room with curios. Because he could speak a little English, it was worth while to have him. In the course of the visit I asked him where he had learned his English. "From my master," was the reply. That keynote resounded through the evening conversation. It was "my master" this and "my master" that. The excellencies of the master were ever on the servant's lips, so that in spirit the boy said, "For to me, to live is my master." That lad was to me a preacher. His joyful pride in his master, his constant pointing to his master as an example and a source, his desire that his master should have all praise, carried home the question, "Does my life so speak for the Christ? In all I do or say are men made to think, not of me, but of my divine Helper? Is my life ever saying, like the Baptist, 'He must increase, but I must decrease?'"—Continued.

Good out of Evil. (456)

Gen. 50:20.

During the revolution in China last year, the mission worker in Foochow, both Chinese and foreign, protected the overthrown Manchus, taking their wounded to the mission hospital. Afterward various classes for study were formed and Christian work was organized in different sections of the Tartar, or Manchu district. These were Manchu young men who had been studying in the Nanking Military School, high-bred youth who had never known the fatigue of toil. When months after the overturning they were asked, "Now that the change has taken place, how do you feel about it?" a bright young fellow pointing upward replied, "Well, if it had not happened we should not have learned about God."—Congregationalist.

Self-Sacrifice. (457)

Pastor Hsi felt the Lord wanted him to open up work at Hohchow, but the difficulty faced

him—he had no money. One day his wife said to him, after prayers, "It seems to me you have prayed long enough for Hohchow. It is about time you went to work and did something," to which Hsi answered that gladly would he do so, but there was no money. The next morning after prayers she handed a small parcel to her husband with the words, "Take this and let Hohchow have the Gospel." When Mr. Hsi had opened the parcel he understood why Mrs. Hsi looked strange in appearance that morning. She had no rings on her fingers, no bracelet on her arm and no ornaments in her hair. With tears in his eyes he said to his wife he would accept her offering, and the same day he went into the city, sold them, and for the money opened up work in Hohchow. Now there is a prosperous church and a girls' school of one hundred and seventy pupils.—Missionary Witness.

China's Need. (458)

A traveler asked one of the most distinguished men of China what was the principal need of China today. Instantly came the answer: "Christianity, of course." "You astonish me," said the American. "I had supposed you would have named new business methods, a new and progressive administration, education, or such things. Why do you say, 'Christianity, of course?'" "Because it is the only thing that goes deep enough," said the eminent Oriental. "China needs all those things you mention but it needs Christianity first, because that underlies all the rest. We have gold mines in inner China which are easy to work, but we can not work them. If we were to fill our canal boats full of gold and start toward the coast, every village mandarin through whose boundaries our boats passed would extort his bribe to let them pass, and so would every other official, little and big, and when we reached the coast we would have no gold at all—and would be lucky if we still had the boats! No, China can never be reformed until it has a new business and governmental honesty, and it can never have these until it has a new moral sense, and it can never have that until it has become Christian. I myself am a rich man, as wealth goes in China, but I have not one copper cash invested in China. They are all invested in American securities—because America is a Christian country where an investment is ever safe!"

The Record of the Past. (459)

A few years ago a certain reformer upon whom the public built its confidence suddenly failed them. Those of us who knew the facts were sure of the man's sincerity and integrity. He desired above all things else to serve the people nobly. His own character, for more than a decade, had been beyond reproach. But many years before he had done that which he dared not have the public know. He thought it was buried in the past, and forgotten. But there is no grave deep enough to hide a disgraceful record from the enemies of decency. So he was threatened with exposure unless he should cease his reform activities. The poor

man was afraid to let the truth come out. That was the secret of his tragic treason to reform for which the world so roundly condemned him. His ignoble past had risen up and made his noble present prisoner. If young men but knew what it means to their future, they would keep their records clean, if only for prudential reasons.

The best armor for practical life, on the battlefield of hard knocks, is a "conscience void of offense."

"His strength was as the strength of ten. Because his heart was pure."

"Young men, keep your record clean!"—The Continent.

Integrity. (460)

A rural legislator in Illinois was approached by one of the lobbyists of the gas companies, who told him that the bill concerned only Chicago, that a vote for the bill would mean nothing to the folks down home, but to him—well two thousand dollars would mean a good deal to him! While the lobbyist talked, the roll-call was being delayed for a sign from him, for only a vote or two was needed to make the bill safe. The man listened, then when the lobbyist had ended, he turned his dull blue eyes on him and slowly answered:

"I reckon you're right; I'm poor, and I've got a big family. And you're right too, when you say my people won't know nor care: they won't; they don't know nor care a damn; they won't send me back here of course. And God knows what's to come of my wife and my children; I am going home to them tomorrow and on Monday I'm going to hunt me a job in the harvest-field; I reckon I'll die in the poorhouse. Yes, I'm going home—but—he stopped and looked the lobbyist in the eye—"I'm going home an honest man."—Am. Magazine.

Time-Leaks. (461)

"How is it," said a boy who was learning the trade of type-setting, "that Jim here, gets in three or four thousand 'ems' more than I do, when I work every bit as fast as he does—you said so yourself—and I don't make any more mistakes, either?"

The foreman addressed, stopped and looked at the two boys, thoughtfully.

"Yes, your fingers are quicker, if anything, but I'll tell you how it is. You look up every time the door opens; he doesn't. A good deal of time leaks out that way. It's like a hole in the pocket."

There could not have been a better illustration. Your pocket might be lined with half-dollars in "nickels" or pennies, but if there were a tiny hole in it, the half-dollars would be sadly "short" at the end of the week; so with half-hours. They are broken up into minutes and half-minutes. Are there any leaks to lose them out of? The reason we do not take any better care of half-hours is that they are usually all in "small change," so to speak; but a little care will guard against losing them. Keep them as whole as possible, and look out for the time-leaks.—Wellspring.

Faithfulness. (462)

Luke 16:10-12.

A manager of a large business was telling of his attempts to promote the son of an old neighbor, and the reason why he had at last been unable to do so. He said, "I made him our local manager at —, but the business fell off. He explained that his competitor told lies to the merchants about him. I sent another man in, the sales immediately increased. Then I tried the young fellow in another place. Again he came with a whole sheaf of reasons to explain why he had failed. And so it has been every time I have given him a place of responsibility. He fails, and he explains. And I must have agents who do not fail, and who do not need to explain." The lesson is that we should always blame ourselves first when anything goes wrong. Of course, there will be times when it is not our fault, but let us be sure about it. The beginning of success in business, school, or the Christian life is to be faithful with oneself.

Wanted to be Changed. (463)

Two and a half years ago a woman was brought to the mission school at Paoingfu by her sisters-in-law. They candidly said, "She is a widow, she takes opium, she cannot support herself, and we do not want her. You can teach her to read, and use her in spreading the gospel." She was not accepted, but was told to attend station classes for ten days each month, and begin to learn to read. Slowly Mrs. Gow's mind began to respond to the love of Jesus, and she grew to know him. She returned a little while ago to her own district with the missionary to make calls. "Why," exclaimed one who had formerly known her, "are you that bent, shriveled-looking little woman who used to take opium?" One heathen woman asked the missionary, "Could you change me like that?" "No," she said, "I cannot; neither can you change yourself; but the true God can, if you will come and learn about him." "I'll come," said the inquirer; "I am just as Mrs. Gow was, but now she is happy looking, and strong and clean." Mrs. Gow had seen God, and the fashion of her countenance was changed.

Duty Above Money. (464)

Not all men have their price. A Supreme Court judge refused a position with the Pennsylvania Railroad the other day at a salary of \$50,000 a year; Charles E. Hughes refused a position as trustee for the Pulitzer estate at \$100,000 a year, and Harrington Putnam refused the job of assistant at a salary of \$50,000 a year. Both said, "I'd rather serve the whole people on a living salary than be a rich man in the care of the Pulitzer estate." Louis Agassiz refused to be tempted from his humble laboratory by an offer of \$3,000 a week for lecturing and merely replied, "I haven't time to make money."

Robert E. Lee refused to sell his name to a large insurance company, accepting the position of president of a little college at \$1,500 a year.

An "Angle of Repose." (465)

David du Bose Gaillard, lieutenant-colonel, U. S. A., who died recently at the Johns Hopkins Hospital, had charge of the excavation of the Panama canal. His task has been described as that of breaking the backbone of the American continent, and clearing away the vertebrae. He dug the Culebra cut "to the bottom," . . . but the mountains, finding a part of their foundation removed, began to move into the excavation, seeking for a new foothold. During the early years of his contest with the land-slides he never knew what a morning was to bring forth. Over night the mountains were likely to break loose and to cover all the work that had been done, or they would form dams and cut off the drainage and flood everything. But the engineer dug indomitably; hill after hill found its angle of repose, and the land-slides stopped, save in one place. Gaillard was battling with his last and visibly weakened enemy when he was compelled to seek rest. This army officer had 'pointers' and inspiration to give to civic and moral workers in many places—to probation officers who trace and retrace the up-grade struggle with some young offender—to district agents who hold up the hands of some household while it regains its self-dependence only to see it slip back into misery under some new blow or because of some old weakness—to health officers who see months of striving against filth and neglect wiped out by a neighborhood's recrudescence of carelessness—to labor organizers who see mutual bonds welded by night on night of effort ravel under dissension and racial antagonism—to civic leaders who see new equilibriums struck and lost and struck again in their fight against indifference and graft—to social reformers who, as in employers' liability legislation, undermine in turn the hills of opposition and disbelief among labor unions and employers, among lawyers and insurance interests, among legislators and courts and referendums, all in the long effort to substitute the compensation system for the litigation system and reach a new 'angle of repose' for justice between man and man.

"There is leadership for all these in Gaillard's work; and enheartenment in the fact that while the blast under the Gamboa dyke which was to flood the Culebra cut was not set off till he lay unconscious in the Baltimore hospital, at was nevertheless given to this man to issue before he left the zone the advance order to 'turn in the water.'"—The Survey.

Shirking Responsibility. (466)

Prov. 22:6.

During four years of official life as governor scores of sad-eyed mothers have found their way into my presence begging for executive clemency for wayward sons and daughters. It has rarely happened that one of them has failed to say in the midst of her sobs, "What have I done that God should punish me so?" Coward that I have been, I have never had the courage to say to any one of these broken-hearted women what ought to be said to every father and mother in the land: "If I had what you did for which God is punishing you; it is for what you did not do that you are being punished."

It will not do for us to assume in this land of liberty that there is no such thing as authority. Sooner or later, peaceably or forcibly, all men find themselves to be under authority. If the parents will not take the time to lay down fixed rules of life and teach the higher law of living in the home, then the school and Sunday School must endeavor to teach this law, and if they fail, sooner or later, the strong hand of the state, or the still stronger hand of public condemnation reveals that none is above law and authority. The Sunday School as devised by Robert Raikes was a good thing. Its only evil is traceable to the tendency of the Christian father and mother to shirk responsibility.—Vice President Marshall.

The Stars a Sign. (467)

Psa. 8:1; Psa. 19:1.

When the French infidel said to the Venetian peasant: "We will pull down your churches, and destroy everything that reminds you of God and Christ," the peasant replied, "But you will leave us the stars, and as long as the stars revolve and shine, so long the heavens will be a sign unto us of the glory of God."

Heathenism. (468)

Prov. 12:10.

At Canton, in China, a careless and thoughtless man lying beside the road. "Hundreds of Chinese were passing and repassing on the crowded thoroughfare; but none stopped to help or to pity and the sufferer passed through his last agony absolutely uncared for, and lay with glazing eyes and stiffening form all unheeded by the careless throng. Twenty-four hours afterward he was still lying there with his dead face turned up to the silent sky, while the world passed by, heedless of the tragedy of human life so near." And in case one had tried to help that sufferer, the populace might have held that person responsible for the death; relatives might have demanded heavy damages; a rapacious magistrate might have fastened on the helper a criminal charge that would only be removed for a heavy bribe! Christian lands permit no careless cruelty like that!

Thinking Black. (469)

2 Cor. 8:9; Jno. 3:16; Phil. 2:7.

The author of "Thinking in Black," Daniel Crawford, who is at present enjoying a well-earned furlough after 23 years of missionary work without a break, in the heart of Africa, was able to help the people to whom he was sent, because he was able to think as did they; to enter into sympathy with their problems; literally, to think like the blacks.

We shall have to adopt the same method if we ever effectively help them. If we are to come man we must approach his problems from his standpoint. If we help the poor and unfortunate we must realize their feelings, their pride, their needs. If we are to help a boy, we must understand his mind, and bring ourselves back to his state of mind.

FROM "EXPOSITIONS OF HOLY SCRIPTURE"

BY ALEXANDER MACLAREN

Matt. 9:18-34.

The three miracles told of just before these were all effected by Christ's word. These three are all effected by touch.

Mark the impression of calm consciousness of power and leisure dignity produced by Christ's pausing on an errand of life and death to heal another sufferer. The father and the disciples would feel that priceless moments were being lost; but he knows his own resources, and can afford to let the child die while he heals the woman. Our Lord is at Matthew's feast when the father breaks in on the banquet with his imploring cry, and he at once leaves the house of feasting for that of mourning. How near together, in this awful life of ours, the two lie, and how thin the partition walls! Well for those whose feasts do not bar them out from hearing the weeping next door!

As the crowd accompanies Jesus, his love is diverted by another sufferer. We never go on an errand of mercy but we pass a hundred other sorrowing hearts, so close packed lie the griefs of men.

The woman has unquestionable confidence in Christ's power, but it was a very ignorant faith. She thinks that she can win her desire furtively, and may carry it away, and he be none the wiser nor the poorer for the stolen blessing. Her error was very like that which many Christians entertain with less excuse. To attach importance to external means of grace, rites, ordinances, sacraments, outward connection with Christian organizations, is the very same misconception in a slightly different form.

The woman's faith was selfish. She wanted health; she did not care much about the Healer. She would have had little gratitude to the unconscious Giver of a stolen good. She wanted to steal away unnoticed, as she hoped that she had come. But Christ forces her to conquer her shame, and tell all the truth. He did it for her sake, not for his own. She is changed from timidity to courage. He would have us testify for him, because faith unavowed, like a plant in the dark, is apt to become pale and sickly.

There was no real connection between the touch of the robe and healing; but the woman though there was, and so Christ stooped to her childish thought. But he would not leave her with her error. Not the garment's hem, but Christ's love, is the cause of our salvation.

The Sleep of Death.

As they enter Jairus' house, Jesus bids the noisy crowd forth with curt, almost stern, command. Some think that our Lord meant to say that the little girl was not really dead, but only in a swoon. The flute players and hired mourners understood him better. They knew that it was real death, as men count death, and the scornful laughter of his foes serves to establish the truth. That was not worthy to be called death from which the child was so soon and easily to be awakened. Besides this there is the blessed truth that, since he has come, death is softened into

sleep for all who love him. The phase has a deeper meaning on Christian lips than when Greeks or Romans spoke of the eternal sleep. Others speak of death by any name rather than its own, because they fear it so much. The Christian does so, because he fears it so little.

Opening Blind Eyes.

There is something pathetic and exquisitely natural in the two blind men being together. Equal sorrows drive men together for such poor help and solace as they can give each other. They have common experiences which isolate them from others, and they creep close for warmth and companionship. All the blind men in the gospels are sturdily persevering and they recognize Jesus as "Son of David." Blind as they are, they see more than do the seeing. Thrown in upon themselves, they may have pondered the old words of one who was coming "to open the blind eyes." Men who deeply desire a good are quick to listen to the promise of its accomplishment.

There is something very beautiful and pathetic in the simple brevity of the unhesitating answer, "Yea, Lord." Sincerity needs few words. Faith can put an infinite deal of meaning into a monosyllable. Their eagerness to reach the goal made their answer brief. The word spoken to them was a declaration of the power of faith, which determines the measure, and often the manner, of his gifts to us. These two men, who had used their tongues so well in their persistent cry for healing, went away to make a worse use of them in telling everywhere of their cure. It was a natural impulse to tell the benefits these two had received; but truer gratitude and deeper faith would have made them obey his lightest word, and have shut their mouths. We honor Christ most, not by taking our way of honoring him, but by absolute obedience.

The Effect on Three Classes.

The final miracle is told with singular brevity. The effects of the miracle are emphasized more than itself. The dumb man is not said to have used his recovered speech to thank his deliverer. It looks as if he selfishly bore away his blessing and cared nothing for its giver. Nor was the effect on the multitudes much better, for they were only struck with vulgar wonder, which had no moral quality in it and led to nothing. We have to think of Christ's deeds as "signs," not only as "wonders," or they will do little to draw us to him.

The Pharisees did not wonder, and did look into the phenomenon with sharp eyes; and in so far, they were in advance of the gaping multitudes.

They had already settled on a formula which was delightfully easy of application, and had the further advantage of turning the miracles into evidences that the doer of them was a child of the devil. What an example of the blinding power of prejudice, determined to hold on to a foregone conclusion, and not to see the sun at noon!

THE HOMILETIC YEAR—MARCH

G. B. F. HALLOCK, D. D.

LENTEN EVANGELISM—DECISION SUNDAY—COMMUNION SUNDAY

LENTEN EVANGELISM

In the April number, which will be out in good season, we will give material connected with Palm Sunday, Good Friday and Easter. This year Easter falls on April 12th. In this number we wish to put the emphasis on Decision Day and Evangelism in general; also on Communion Sunday. The Sunday School is a great field for evangelism. During the Lenten season is a good time to put renewed emphasis upon the work of leading all, but especially the young, to Christ. The first duty of the church is to evangelize the world. This was the "great commission" of its departed Lord. When we think of accomplishing this duty, we usually think of preaching the Gospel to men and women and thus winning them to Christ. This part of our work is becoming increasingly difficult. For this reason, we should consider very carefully the question of the conversion of our youth. Would not the same amount of effort put forth in behalf of the boys and girls bring us better results in every way? We can labor more hopefully for the conversion of child, and we may look for more service from him after he has heard the call of the Master. It has been said, "When you convert an adult, you convert a unit, when you convert a child, you convert a multiplication table."

If we consider our youth as we find them assembled in the Sunday School, we will readily perceive that we have a most inviting field for evangelism.

Childhood is the period when the heart is open to impressions, and the character as yet unformed. Our Lord declared that we must be converted and become as little children if we would enter the kingdom of heaven. How much better for us to point the children to Christ, and have them grow up loving and serving him, than to neglect this golden opportunity and then try to influence them as adults when their hearts have been chilled by the worldly atmosphere in which they have been living since their youth.

This work of leading our pupils to Christ is within the reach of every school. There are desirable things in the development of a Sunday School to which many schools cannot attain. We sometimes grow discouraged when we hear of modern buildings, graded schools, trained teachers and organized classes, but here is something within the reach of us all. There is no school so small or so weak that it cannot secure the conversion of its pupils if it really desires this and earnestly strives to obtain it. If any school fails in leading its boys and girls to accept Christ as their Saviour it will not be due to the hardness of the children's hearts, nor the failure of God to keep his promises.

Suggestive Texts and Themes. (478)

Decision for God: Exodus 32:26.

The Soul Neglected: 1 Kings 20:40.

The Penitent's Conviction of Sin: "My sin is ever before me." Psalms 51:3.

Seeking God: Psalm 63:1.

Mocking at Sin: "Fools make a mock at sin." Prov. 14:9.

The Balm of Gilead: Jer. 8:22.

The Great Question: John 9:35.

Estrangement from God: Rom. 1:28.

The Dignity of Adoption: Rom. 8:14.

The Day of Salvation: 2 Cor. 6:2.

Salvation by Grace: Titus 3:5.

Christ Knocking at the Heart: Rev. 3:20.

The Evangelistic Outlook.

The Evangelistic Spirit.

The Gospel in a Sentence: "If any man thirst let him come unto me and drink." John 7:37.

The Gospel Trumpet: Isa. 27:3.

Look, and be Saved: Isa. 45:22.

Christ the Son of Righteousness: Mal. 4:2.

Hungering and Thirsting After Righteousness. Matt. 5:6.

Christ the Friend of Sinners: Luke 7:34.

Eternal Life: John 3:36.

The Glorious Gospel: 1 Tim. 1:11.

The Penitent's Confidence: Psalms 51:13-19.

Responsibility Neglected: Ezekiel 33:6.

The Privileges of the Justified: Rom. 5:1, 2.

I. Peace with God. The human heart uncontrolled by Christ is at enmity with God. There can be no peace where there is rebellion. God's proposal is peace on condition of surrender. II. Access to God. We have access to his ear through prayer; access to his mind through Revelation; access to his heart through knowing Christ. III. Standing in his grace. Security surrounds us as long as we live within the circle of his grace. IV. Hope of the glory of God.

Seeking the Lord Our Immediate Duty: "It is time to seek the Lord." Hosea 10:12.

When to Believe: "Choose you this day whom ye will serve." Josh. 24:15.

The Need of the Holy Spirit: John 16:1-7. I. Evil is present and powerful in the world and the Holy Spirit is needed to help you overcome evil within you and evil without you. The Holy Spirit will drive out all that is unholy in thought and deed. II. The absence of Christ. Christ promises that the Holy Spirit will come and take his place; he will be to the disciples forever, everything that Christ was to them for three years. The Holy Spirit is to be the abiding helper of every disciple of Christ, the other "Comforter."

The Feast Prepared: "Come, for all things are now ready." Luke 14:17.

The Invitation of Moses to Hobab: Num. 10:29.

The Advantage of Seeking the Lord: *Psa.* 34:10.

The Surrender of the Heart: *Prov.* 23:6.

Accessions to the Church: *Zech.* 8:23.

The Wedding Garment: *Matt.* 22:11-13.

Christian Discipleship: *John* 9:27.

Delighting in God: *Psa.* 37:4.

The Sleeper Aroused: *Jonah* 1:6.

Christ the Way to Heaven: *John* 14:6.

The Enriching Saviour: *Rom.* 10:12.

The Gospel in a Sentence. (479)

"If any man thirst, let him come unto me and drink." *John* 7:37.

Look carefully at three words in this gracious invitation:

I. "If any man thirst." Thirst suggests a natural need. Many of our cravings are unnatural and morbid. But when our Saviour would express man's want of saving grace, he uses as a symbol no artificial or acquired appetite, no diseased desire but a natural, universal need, the need of water, of which need thirst is the voice, and this may teach us that the first step in our salvation is conscious need of salvation. We sometimes say that the invitations of the gospel are universal. But, in one sense, they are limited. "Hol every one that thirsteth!" "Whosoever will, let him come!" "Come unto me, all ye that labor and are heavy laden!" All these invitations are limited to such as "thirst," are "willing," are "weary," are "heavy-laden. No man ever finds a Saviour in Jesus until he first feels desire after him and dependence on him. He must thirst for him and feel that he alone is the "living water" that can quench such thirst. And the more intense the desire, the more sure the promise: "Ye shall seek me and find me, when ye shall search for me with all your heart." *Jer.* 29:13.

II. "Let him come unto me." There must be a personal approach on the part of him who thirsts for this "living water." This is not an unconditional salvation—it has one condition, that "we come." Our conscious need must drive us to the fountain of supply. And our great danger lies in trying to find some other way. Like the pilgrim in Bunyan's story, we take some other path than that which leads us straight to the cross. Here is God's command: "Come unto me!" As surely as water only quenches thirst, so surely Jesus only can fill your soul's want and need.

III. "And drink." The gospel demands, on our part, an appropriating act of faith. Vain is it to feel your need, or even to come, if you do not drink when you come. At the "Last Supper" Jesus said: "Take, eat: this is my body, broken for you." It would do his disciples no good that his body was broken for them, unless they should "take" and "eat." So it will do you no good that the River of Life flows unless you "come" and "drink." It matters not what keeps you from this act of appropriation, whether it be pride, doubt, hesitation, procrastination or only false humility; you may die of thirst, in sight of the waters, at the very banks of the river, if you do not "drink."

How are you to drink? What is this appropriating act of faith? We accept Jesus only when we consecrate ourselves: we "appropriate" him as our Saviour when we "ap-

propriate" ourselves as his disciples. When I can say, "I am his," then I may say, "My beloved is mine." So far as we can define the human part of conversion, it seems to consist in this sanctified resolve, such as Joshua expressed when he exclaimed, "As for me, and my house, we will serve the Lord."

There is a desperateness about deep desire, such as led Lysimachus, king of Thrace, to barter his kingdom for water to quench his thirst. So there is a certain courage, a holy boldness, about faith. The soul desperately casts itself on God, and dares to trust him. Just such a bold faith pleases him, it is hesitation, vacillation, distrust, that offends him. "He that cometh to God must believe that he is, and that he is rewarder of them that diligently seek him."—Rev. T. Pierson, D. D.

The Work of the Holy Spirit. (480)

John 16:8-15.

I. Convicts of sin, vs. 8, 9. What sin? The sin of unbelief. "Unbelief is the rejection of love in its highest manifestation, and hence it is represented as the root of all other sin, and the crowning iniquity." The Holy Spirit is to convict men that rejection of Christ is sin.

II. Convicts of righteousness, vs. 8, 9. Christ is God's standard of righteousness; the Holy Spirit convicts men of their need of that righteousness which Christ alone can give. Christ is not only God's ideal of righteousness, but is the energy of God in man to help him to lead a righteous life. III. Convicts of judgment, vs. 8, 9. This is not judgment in the world to come, but the judgment which God passed upon sin, in the death of Christ on the cross, *John* 12:31. At the cross of Christ man is convicted of the sinfulness of sin. *Romans* 3:25, 26. IV. Guides into the truth, v. 13. Christ is the truth, *John* 14:6; the Holy Spirit searches into the deep things of God and makes them real to us. *1 Cor.* 2:9, 10. V. Glorifies Christ, vs. 14, 15. He causes Christ to appear glorious, not merely to admire him, but to love and serve him. "The Son labors only to glorify the Father (*John* 17:1). The Spirit desires only to glorify the Son."—Bishop T. S. Henderson.

Christ the Bread of Life. (481)

John 6:32-65.

I. True bread, v. 32. Christ fed on the true bread in the wilderness; the imperishable bread described in *Deut.* 8:3. II. Bread of God, v. 33. He is heavenly provision for the heavenly needs of immortal beings. III. He never hungers that feeds on Christ, v. 35. Christ alone satisfies the unsatisfied and the dissatisfied, *Jer.* 31:14. He never denies the hungry, v. 37. All that come are fed. IV. He that feeds on the food of verse 38 has everlasting life. It sustains through eternity. V. Such an one never dies, vs. 49, 50. Death is powerless over him. He is deathless. This bread must be eaten, v. 51; appropriated, and assimilated. VI. It is absolutely essential to life, v. 53. Life comes from appropriating the benefits of the cross. VII. Such appropriation results in Christ dwelling in the Christian, and the Christian dwelling in Christ, v. 56. VIII. A daily feeding, or daily dependence on God is necessary to vigorous spiritual life. So Christ lived

v. 57. IX.. Christ's words proved divine because they created a divine life, v. 63.—Bishop T. S. Henderson.

Grieving the Spirit. (482)

"And grieve not the Holy Spirit of God with whom ye were sealed unto the day of redemption." Eph. 4:30.

I. The Holy Spirit is a person, else we could not grieve him. Grief is a personal affection. It is not right to speak of the Holy Spirit as an "it." No one appreciates being called an "it."

II. The verse also shows that the Holy Spirit is a person who loves the child of God. If he did not love us we could not grieve him. You can not grieve your enemy or one indifferent to you, but you can grieve your mother, and why? Because she loves you, and the measure of grief is always a measure of love. The word used here for "grieve" is the word that is used for Jesus in his awful grief and agony in the garden of Gethsemane.

1. We grieve the Holy Spirit in disregarding his presence with us. Let every Christian memorize 1 Cor. 3:16. He deserves a clean temple in which to live and the atmosphere of his abiding place ought not to be poisoned with foul and unholy thoughts.

2. We grieve him by distrusting his word about us. We get into doubt about the future, while all the time his word assures us of our final inheritance. We are much like the man crawling across the frozen Mississippi river on his hands and knees fearful lest the ice would not bear his weight, and while he was a great way from the shore he heard some one singing, and looking around he saw a man driving by him with a sled piled high with pig iron. Of course, the promise of God will hold.

3. We grieve him by disobeying his counsels to us. Is it not about time some of us stopped singing, "I'll go where you want me to go, dear Lord, and I'll be what you want me to be," and just begin to work a little in that direction and begin to do something of what we know he wants us to do?—Evangelist William E. Biederwolf, D. D.

A Spirit Filled Life. (483)

"Be filled with the Spirit." Eph. 5:18.

The Holy Spirit is mentioned 90 times in the Old Testament, and 264 times in the New Testament. There are some distinctions to be borne in mind.

I. There is a difference between being indwelt of the Spirit and being filled with the Spirit. Every Christian is indwelt of the Spirit, but every Christian is not infilled with the Spirit.

II. The infilling of the Spirit is always subsequent to the indwelling of the Spirit.

III. The infilling of the Spirit is always one of degree.

IV. It is for all Christians.

V. There is a difference between being full of the Spirit and being filled with the spirit.

If you are living a Spirit-filled life the following things will be true of you:

1. You will have an increased knowledge.

(a) Of your own salvation.

(b) Of the will of God as it pertains to what he would have you do.

(c) Of the Word of God. The Bible will be illuminated.

2. You will have increased development of character.

3. You will have an increased power of service.—From a sermon by Rev. Wm. E. Biederwolf, D. D., Evangelist.

Form Prayer Circles. (484)

Dr. Andrew Murray has written a book called the "Ministry of Intercession," in which he pleads for more personal prayers. As Christ the Great Intercessor, the risen, ascended and enthroned Christ, ever lives and prays for us, so all his followers should become intercessors, praying for those for whom Christ died. In every church there should be prayer circles, with definite purpose. They consist of but two kinds of souls—"Where one or two are agreed as touching anything it shall be done for them." Three may pledge themselves for concert-prayer—"Where two or three are met together I will be with them." Every person in the congregation should thus become an object of intercession.

And when all believers become intercessors they will also be fitted for witnesses. They plead with men in God's behalf who plead with God in behalf of men. Let the desire for personal salvation of some particular soul flame in persistent prayer, and that same spiritual longing will flame words of appeal for the sake of Christ.

The Revival We Need. (485)

We want a revival that will save the youth "while the evil days come not." The age calls for revivals of Bible study, not exegetical, not critical, but devotional and practical. "Ye err," said Christ to Pharisees, "not knowing the Scriptures nor the power of God." How much error and evil are the results of ignorance of God's words and will! The Bible is the "only infallible rule of faith and practice." Here we find divine authority for doctrine and duty. In God's word is the fountain of truth and righteousness. To that source must our age return to cleanse the stream of thought and life from the corrupting forces of today. Both the creed and deeds of time need readjustment. No splitting hairs over non-essential doctrines now. No sectarian divisions more about the infinitesimally little. But a revival we need that will sing into the heart and mind of our times, the great fundamental, indisputable, eternal doctrines concerning sin and salvation, man and God, the life that now is and the life that is to come.

First and last the revival of today must be a revival. It must reach the individual, domestic, social, commercial, political life. It must make men honest with their fellowmen and God. It must make men keep their word and pay their debts, and love their families, and perform their duties, sincerely, conscientiously, faithfully. It must bring out the best there is in manhood, womanhood, childhood. It must hold before all high ideals, and spur them on to their realization. It must inspire all with strong convictions and the courage of them. Its purifying power must be felt in parlor and kitchen, office and factory, store and shop, school and exchange—everywhere. Young and old, rich and poor, high and low, must yield to the authority of the Golden Rule of Christian conduct, whose universal sway shall usher in the Golden Rule of Christly character.

DECISION DAY

If a farmer were to occupy all his time in sowing the seed and make no provision for the gathering of a harvest which he would have a right to expect, we should think him bereft of all reason. There are certain laws governing the sowing of seed, the watching for growth and development and the reaping of the harvest. It is likewise true that there are certain well defined laws concerning the use of God's Word in teaching and preaching. It is the good seed, indeed, and the heart of a child has always been found to be particularly good ground upon which it may fall. If, therefore, there are few conversions and the harvest in the Sunday School is not gathered, the responsibility for failure cannot be with the Lord of the harvest, but must be with those who are supposed to be the laborers in his harvest field. I can find no reason in God's Word why there should not be a constant ingathering of the children and young people into the kingdom of heaven, why there may not be frequent harvest seasons and oft repeated decision days.—Rev. J. W. Chapman.

Two Cautions. (490)

A Decision Day, preceded by preparation and prayer, and observed in a quiet, reverent spirit, may be very helpful in bringing pupils who have already given their hearts to Christ, to a public acknowledgement. Two cautions should be observed: 1. Do not rely on Decision Day to the exclusion of other efforts. 2. Do not make the mistake of feeling that Decision Day is the culmination and end of evangelistic work in the school. It should rather be regarded as a day of enlistment in the service of Christ, to be followed by careful instruction and training.

The Evangelistic Atmosphere. (491)

How best cultivate this field of evangelism that is opening so invitingly before us? The boys and girls are within our reach. They are now in our Sunday School or they can be brought into them. We realize that it is not a question of modern equipment or the training of the teacher, but something that we all can enjoy if we earnestly and intelligently seek it. How, then, can we cultivate this field of evangelism?

Let us begin by having a definite purpose in our Sunday School work. Learn to think of the Sunday School as a choice field for evangelism. Keep this aspect of Sunday School service constantly in mind and try to have others do so. Try to realize that nowhere else in the church is there to be found such evangelistic opportunities. Expect to see pupils brought to Christ, and do not be satisfied unless this is the case. Realize that your Sunday School work is largely a failure if this is not done. We are more likely to secure definite results if we have a definite aim. If we aim at nothing, we are apt to hit it. Let us make evangelism the aim of our work during the coming months and expect to see the conversion of many of our pupils.

If we can create an evangelistic atmosphere in our school, it will be found very helpful. We hear frequent references to a missionary atmosphere, why not have for the next few

months an evangelistic atmosphere? Let us keep this subject before our minds when we think of the school or prepare for its services.

An Acceptance Card.

I do accept (will follow) Christ as my personal Saviour and will confess him.

Name

Address

Another Acceptance Card. (492)

The following acceptance card is used by Rev. Dr. John Henry Jowett, of New York, in his work in the Fifth Avenue Presbyterian Church:

THE ACCEPTABLE YEAR OF THE LORD

"To proclaim the acceptable year of the Lord." Luke 4:18.

MY SACRED DECISION.

Relying upon the Lord Jesus, and trusting only in his grace and love, I resolve to offer my life to him as his sacred possession, in humble prayer and faith that he will lift me out of every form of evil bondage into the glorious liberty of the children of God.

Name

Address

Dr. Jowett also uses the following for those who have made a definite decision to unite with the church:

Believing in the Lord Jesus Christ, and trusting him as my Saviour, I desire to confess his name before men in seeking the fellowship of his church; and I therefore humbly resolve to have my name enrolled in the communion of the visible church, and become a member of "the household of faith."

Name

Address

GOD'S PLAN OF SALVATION; INDIVIDUAL RESPONSIBILITY (493)

I. Conditions

1. A realization that you are lost.
2. A proper conception of the one plan of salvation.
3. A willingness to accept the plan.

II. Prescription.

A hearing ear. A receptive heart. A willing mind. A prayer of faith. A confession of sin. A claim on God's promises. Abiding by his will.

III. Method.

Repentance, Acts 2:37-47.

Conversion, Acts 16:25-34.

Regeneration, John 3:1-21.

IV. Result.

Salvation, Acts 4:5-12.

Obedience, Matt. 28:16-20.

Assurance, John 10; Romans 8.

V. Destiny.

Dwelling place, John 14.

Description, Revelation 21.

Reward, Revelation 22.

The above form (on a card, and properly displayed) is used successfully by an Ohio pastor in giving definiteness to a personal word with individuals on the way to salvation.

Brother Them: Sister Them. (494)

Let the minister go over his membership with care and, selecting the most competent people among them, appoint for each child a spiritual guardian, who shall be asked to make the nurture of that child's religious life his special study and attention. He should see that the child has good literature to read, encourage his regular attendance at church, occasionally visit him, or invite the child to his own home, and, by these and various other means, seek to deepen and mature the Christian life of this spiritual ward. The church I serve has followed this plan for some time, and with most satisfactory results.

May the Good Shepherd help us to lead all these lambs of his fold into green pastures and besides the still waters, and write all their names in the Lamb's Book of Life.—John Balcom Shaw.

The Communion Class. (495)

A Catechetical or Communion Class—call it by any name that seems wisest—is my first suggestion. Try to get every child who decides for Christ to join this class, otherwise the start is likely to prove only a nominal or negative one. To this end, I would advise that two such classes be formed—one meeting in the afternoon to accommodate the younger children, another in the evening for those engaged during the day with work or study. The pastor would do well to take this class himself, and if he has no unoccupied time, he will find he has many appointments of less importance that he would be justified in cancelling to keep this one. He should go over with the children all the essential truths of the gospel, starting, of course, with the fact and nature of sin, and then turning to God's plan of saving men from sin. Such questions as what is it to be a Christian? How may I know I am a Christian? How may I maintain a Christian life? Why should I join the church? How may I fit myself for church membership? and others of like bearing, will naturally all be answered with more or less fullness in the course of the instruction.

The children should not be kept more than a half hour, or possibly, in exceptional cases, three-quarters of an hour. A few verses read responsively, or repeating in concert a familiar passage like the Twenty-third Psalm, the Lord's Prayer, and a little singing, will help to make the class more attractive and interesting to the children.

The pastor is beginning this work, will need to set himself to be simple, illustrative, patient, true to his own experience, gentle, and, above all else, to keep himself from turning school-master. The class must be put on a high spiritual level, or it will be sure to fail of wholesome results.

My second suggestion would be to organize these young recruits at once for service. Spiritual exercise, we must not forget, is with children no less than older people one of the first conditions of spiritual growth. To set them to work will require ingenuity and careful study, but the pastor who is at all resourceful will have little difficulty here.—John Balcom Shaw, D. D.

Acknowledgement Card. (495a)

I do confess Jesus Christ as my Saviour.
It is my honest purpose to serve him all my life.

Scholar's Name

Address

Teacher's Name

Date Class No.

It is natural that I should believe heartily in such a plan. I was a scholar in a Sunday School in Richmond, Ind., when some one was making an appeal to the scholars to confess Christ by rising. The most of my class of boys were standing, and I was saying to myself, "Why should I stand? My mother and father are both Christians. I think I believe in Christ. For me to stand is not a necessity," when suddenly I felt a touch on my shoulder and my teacher, Mrs. C. C. Binkley, "Hadn't you better stand?" And somehow she got her hand just under my elbow and seemed to lift me up. I shall never forget my standing that day. Whether I had been accepted of God before that day or not I cannot say, but I do know that the deepest impression of my life was made at that minute, and under God, my Sunday School teacher was the channel through which the blessing came.—J. Wilbur Chapman, D. D.

Pointers for Decision Day. (496)

I would emphasize the following points in reference to Decision Day:

1. Its value. I believe it to be an admirable institution. Young people ought to be brought to a point of decision. They may otherwise drift on indefinitely. Decision Day is good for the school, good for the teachers, good for the pastor, good for the parents, good for the church.

2. There should be no hurry or extemporaneous effort. The work should be taken in hand well in advance of the day, plenty of time allowed, and every detail should be carefully planned.

3. The work must be begun, continued and followed up in prayer.

4. The pastor should lead and direct from the beginning to the end.

5. Merely emotional appeals are not necessary or desirable. They must be avoided and the conscience sought. Children are easily swept away by mere emotion or by undue pressure into acts which are without permanent significance and essentially insincere.

6. Individualizing is of the essence of the plan. Neither the school nor the separate classes must be dealt with in the aggregate. Personal work with each individual pupil be done, first by the teacher and afterwards by the pastor.

7. Careful examination and instruction must follow on the decision.

8. Those who are found after this instruction to be serious in their purpose should be brought at once into full communion with the church. Delay or neglect here may prove fatal and will probably result in the loss of all the advantage that has been won by the most earnest observance of Decision Day.—T. V. Moore.

LICHFIELD CATHEDRAL.

(The etching of the Cathedral from which we take our cover is published by The Churchman Co., New York; they reserve all rights.)

This is the smallest and the most beautiful of the English cathedrals. It is built of red sandstone instead of the usual gray stone. The west front is noted for the richness of its decorations, being covered with niches holding statues of Bible characters and medieval saints and kings, over a hundred in all. Just above the great west doors, extending clear across the cathedral, is long row of images supposed to represent the Saxon and early Norman kings with St. Chad, the patron saint of the cathedral, in the center.

Another distinction of this cathedral is its three spires, it being the only cathedral in England possessing three. They are locally, and poetically, known as the "Ladies of the Vale."

The see of Lichfield is ancient, going back to the seventh century. The name of the city is derived from a legend of Roman times, that there was here a massacre of Christians by order of the emperor Diocletian. Hence comes the name, Lichfield, dead men's field.

A PREACHER'S TRIP TO PALESTINE.

A Summer Vacation in the Holy Land,
July 4 to Sept. 14.

What has been thought impracticable until recently has now been accomplished. For several years summer trips to Palestine have been made, and those who have taken them have been delighted. The changes in temperature are not greater than in the United States, the only thing one misses by going in the summer are the spring flowers and the green landscape.

We believe this will enable many preachers to go who have felt that they could not leave their churches in their busiest season.

A trip to Palestine for a business man is a pleasure trip and an expense, but to a preacher it is a post-graduate study and an investment. The preacher can in a few years make enough from stereopticon lectures to pay for his trip.

It is believed that more is given for the money than any other similar trip. Greece is given five days, three being at Athens; Egypt seven days, five at Cairo for the Pyramids and the Nile; Palestine seventeen days, five days at Jerusalem; and taking in Ramleh, Wahnls, Jenin, Nazareth, Sea of Galilee, Damascus, Baalbeek, and sailing from Beirut. Returning two days are taken for Delphi, two at Constantinople and four at Rome, embarking at Naples, arriving at Boston September 14.

If you are interested in this and will address Palestine Tour, care of The Expositor, 701 Caxton Bldg., Cleveland, O., we will give you full particulars.

FIVE BOOKS FOR \$1

In order to provide shelf room, we are going to close out old and new theological and religious books. We will send five books (some of them worth \$1.00 each) for \$1.00, cash with order. You will pay express. Good for March.

F. M. BARTON,
Caxton Bldg., Cleveland, O.

"SITUATION IN THRACE DESPERATE."

Mr. Morgenthau, our ambassador to Turkey, and Mr. Peet, treasurer of the American Red Cross at Constantinople, have cabled for aid. A territory about half as large as Connecticut, containing some 160,000 people, has emerged from the late war devastated and desolate. At such times the women and children suffer punishment for follies or crimes of the men. Whole villages are missing. The Red Cross agent writes:

"At Malgara 388 families had lost the breadwinner. Between 400 and 500 widows and orphans are utterly helpless. Fifty-six families are in the streets or huddled in corners of ruined houses.

'At another place a group of village girls for weeks have crouched on the ground in a churchyard without proper clothing or shelter and with the scantiest food. They are now emaciated, an easy mark for pneumonia and a legion of other diseases."

With no better shelter than ragged, improvised tents, with thin, threadbare clothing, with scanty rations of bean-and-millet bread, and with the water sources befouled by the offal of warring armies, thousands of the women and children must die before help can reach them. Energetic action is needed to save as many lives as possible and to provide the survivors with seed and instruments of tillage as the spring opens.

Send money today for these people to the American Constantinople Relief Committee, Room 29, Bible House, Astor Place, New York; or East River National Bank, New York; or to Hon. O. S. Straus, Chairman of the Committee, 5 West 76th street, New York. There are no expenses in forwarding this money and every dollar given will reach the Thracians.—Henry Otis Dwight, Sec'y. Am. Bible Society.

ENTERPRISING AND RESOURCEFUL—

\$45,000 raised in 45 days after church is burned.

Rev. Sam. Jones once said that the world could run a mile while the church put on its shoes; but he was not familiar with the First Presbyterian Church of Vinton, Iowa, of which Dr. Simms is pastor. He leads a sprightly bunch of record-breaking sprinters. His church was burned last May. While the building was burning one man insisted on wiring immediately for an architect. He wanted to begin at once. The first steps toward rebuilding were taken just fifty-four hours after the fire was first discovered. A committee, including the pastor, was sent out to inspect churches with a view to plans for the new building. The twelfth day from the fire complete plans for a new fifty thousand dollar building were adopted unanimously. This could not have been done sooner because a congregational meeting could not be legally convened sooner. On the forty-fifth day following the fire, which means only about twenty-eight days of work, there were forty-five thousand dollars in sight. Ten days later forty thousand dollars had been paid in or put in bankable paper.

HOMILETIC DEPARTMENT

BEST OF RECENT SERMONS

Rev. J. Wilbur Chapman, D. D., Rev. W. Irving Carroll, D. D., Rev. William Dana Street,
Rev. Elam Franklin Dempsey

A FORSAKEN MASTER

REV. J. WILBUR CHAPMAN

TEXT: "Demas hath forsaken me." 2 Tim. 4:10.

There are some expressions in the Bible which for pathos outrank anything else in the language. For example, take that scene when the first man had sinned and had broken away from God, and God goes seeking him in the garden in the cool of the day, crying out with infinite pathos, "Adam, where art thou?" Or that scene where Moses is pleading for the wandering and rebellious children of Israel, and asks God to take them back again into his favor, exclaiming, "But if not ——" a sentence that was never finished. Mr. Moody used to say, "it was the power of a sob." Then Moses goes on saying, "Blot me out of the book which thou hast written." Or consider the expression of Jacob when they would take away Benjamin from him. He cries out in a way which must be touching to every father, "Me have ye bereaved of my children; Joseph is not, Simeon is not, and ye will take Benjamin away."

But when we pass from the Old Testament into the New, there is an expression of great pathos when Jesus standing upon the Mount of Olives looks down upon Jerusalem and exclaims: "O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" There is still another expression of the same sort when the Apostle Paul, in his Epistle to the Romans, writing concerning his own kinsmen, exclaims: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh!"

But pathetic as all these expressions may be, it seems to me that the cry of the Apostle Paul as he writes to his beloved Timothy is quite the equal of any expression that we have studied. He had reached the climax of his earthly career. He had become insensible to suffering for he said, "None of these things move me;" and he was almost indifferent to trial, for he exclaimed: "All things work together for good." He had found the secret of a true life when he said, "For to me to live is Christ." And now after a long journey, with trials abundant and heartaches without number, he writes to his beloved Timothy, saying, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but to all them that love his appearing. Do thy diligence to come shortly unto me; for Demas hath forsaken me, having loved this present world."

Not very much is known of Demas. There are

three references to him in the Scriptures. In Colossians we read, "Luke, the beloved physician, and Demas, greet you." Certainly he was in good company. Again in Philemon it is stated, "There salute thee Epaphras, my fellow-prisoner, in Christ Jesus; Marcus, Aristarchus, Demas, Lucas, my fellow-laborers."

Here Demas is still seen associating with those who are not only true to the Apostle, but are seeking to be loyal to Jesus Christ. It is not necessary that we should have many passages of Scripture to know about him. By methods known to the student of comparative anatomy, it is possible to infer the whole of an unknown structure from a known part. In the same way the whole story of a man's character may be drawn from a single characteristic, and so taking these few expressions of Scripture, Demas may be known to us.

He was a young man of agreeable manners, with no particular vices, and in the presence of the Apostle he could be moulded as the Apostle pleased. Doubtless he was dazzled by the glory of the fight when he was with the great Apostle; perhaps he had even planned to die with him. He was ready to be stoned with stones and glad to walk with him when he was hailed as a conqueror and entered the city in the midst of tumultuous applause. He was willing to be stoned once, but with the second stoning he weakens, and with another imprisonment facing him he becomes coward. To be in Rome when Paul was in prison is quite different from being in the city with Paul at the height of his power. So the world blinds him and he slips away. It is a dangerous thing to trifle with the world. Demas is an illustration of this. This once faithful companion of the Apostle is gone, when the Apostle needs him most, and Paul writes to Timothy, "Demas hath forsaken me."

I. The power of personality.

Personality is power either for good or for evil. It is said that Napoleon when he stood at the head of his armies was worth twenty thousand men—so great was his personality. Personality is sometimes depressing. I have known of people the very mention of whose names would distress you. If they visit you, it is a struggle to maintain the proper poise of Christian character. But the true personality, exerting such an influence as God intended, is quite the opposite. S. H. Hadley, of the Water Street Mission, of sainted memory, used to come to my house in the country. We were cheered when we received the first message that he was coming; we could scarcely wait until he arrived. When he came, our house was like heaven; you could not drive the children to their play, nor could you send them to their beds. They would sit at his feet with the rest of us and laugh and cry as he would tell us with

great pathos of the souls who had come to Christ out of great darkness. When he went away, we stood at the door, waving him farewell, and saying as we went back into the house: "It has been so different because the man of God has tarried with us." This is personality rightly exercised. The Apostle Paul was like that. He walked the streets of the city and a young girl with an evil spirit was by his words set free. He went to the city by the side of the river's bank and told Lydia of his Saviour, and she was baptized. He visited the home of Philemon, and Onesimus, the slave, was impressed with his spirit; and later when slavery oppressed him, he sought Paul out and heard again the story from his lips and went back to his master to live as he should.

One day Demas doubtless came in touch with Paul in some way and followed after him, and Paul loved him and trusted him, and used him, but when he needed him most, he was gone.

II. The privilege of fellowship in service.

Paul says: "Luke, the beloved physician, and Demas greet you," as if they worked together, Luke the physician, studying and watching the Apostle for the first sign of a flushed face, or the nerves too trembling, or the body too strained. I can imagine that he and Demas together helped the Apostle, and that Demas was like a nurse with tender touch, soft voice and helpful personality, overcoming the pains and the weakness, and thus Luke and Demas preached through Paul. This is the joy of service. For whenever you find two toiling as they should for Christ, there are three present, for Jesus is with them, and when there are three, there are four. God pity the man who turns to the world from such a privilege as is offered him in serving Jesus, imagining that he can find in the world what only comes when he walks with Christ.

III. The pathos of a forsaken leader.

It is pathetic indeed to find Paul so nearly alone as the text would indicate, but I am wondering whether there could not be a more pathetic cry than this. If so, I think it would be the cry of Jesus over those who once knew him, loved him and served him and then forsook him. Some church members have done this. They were once filled with joy, their service was known and blessed of God, they had the family altar in their home, they lived before their children as Christian people should do, but alas, they have lost the vision of their Lord, their hearts have become cold and they have drifted.

Some church officers have done this. Their names once stood for righteousness; they prayed for their children; they stood for everything good and true in the church. As they walked the aisles, receiving the offerings or distributing the elements representing the Lord's body, their lives were more eloquent than any sermon that could have been preached. Now they have turned aside and the prospect of fame and the greed of gold have weakened their faith, chilled their ardor, and they are drifting from Jesus. Some ministers, alas, drift also. The page of many a printed book bristles with suggestions leading to scepticism—it is a day of the minister's trials. I feel sure that no man can wilfully turn from Jesus, but sometimes because the body is tired, the mind distressed and the heart discouraged, hope is lost. The drifting begins in some small way, until at last it is as if we had drifted out to the sea with no harbor

in sight. Over all such Jesus is extending his loving arms, saying, "Turn ye, oh turn ye, for why will ye die?"

Demas missed a great deal. He might have suffered with the Apostle Paul and his name would have been closely linked with his when the stories were told of the Apostle's heroism. He might have died with the Apostle Paul. Rome never had such a conqueror as Paul. He trod the streets as he went on toward his execution in a perfectly majestic way. Demas might have kept step with him, but he missed his opportunity. It is a sad, sad thing, to find so many people in these days missing the same privilege of glorious service. It is a great inspiration to know that the minister preaching in his field, the man toiling in the midst of great difficulties, the woman whose heart is breaking because of her many trials—that all these may graduate out of the university of discouragement and all their despair be turned into glorious experience.

IV. The punishment of the wanderer.

Demas lost his opportunity. I am sure he did not have an easy time. I think he would have given much if he could have gone back and been with Paul again, enduring the hardship and suffering, and even martyrdom, but he had missed his chance. I cannot think of him passing into the presence of the Apostle in heaven with very much delight, nor can I imagine some in these modern days passing into the presence of the Master without trembling—the men who have denied the authority of the Scriptures and questioned the deity of their Saviour and sent so many thoughtless people astray. What will they say when they see him? But there is a way of reaching the end of your life and passing into the presence of the King with a shout of victory. It is when we have done our best for him, when we have failed again and again, but always have returned to him with sincere repentance.

V. The glorious entrance of a faithful soul.

When we were in Australia, we were asked one afternoon to visit an old minister who was dying. We passed into his house and Mr. Alexander said to him as he was lying on his bed, "Can you sing?" "Yes, indeed," he said. "Very well," he said, "Let us sing the Glory Song together." I have heard the Glory Song sung by thousands, and have almost questioned whether the singing could be very much greater in heaven, but I never heard the Glory Song sung as I heard it that day when the aged minister and my friend sang it together. Taking his hand, I said: "Well, if you should die, it would be well, would it not?" and, lifting himself from his pillow and stretching forth his hands, he began to say this verse, which has been attributed to Dr. Andrew Bonar:

"On the jasper threshold standing,
Like a pilgrim safely landing,
See the strange bright scenes expanding
Ah, 'tis heaven at last."

Then dropping back upon his pillow, we thought he had gone, but opening his eyes once more, he said with rapt expression:

"Christ himself, the living splendor,
Christ, the sunlight mild and tender,
Praises to the Lamb I'll render,
Ah, 'tis heaven at last."

I am sure that such an entrance is possible for us all, if we are but true to our Lord.—*The American Messenger.*

THE DEITY OF JESUS CHRIST

REV. W. IRVING CARROLL, D. D.

TEXT: "Behold the man." John 19:5.

"Behold the man," said Pilate. That "man" was God. "God manifest in the flesh." My subject, then, is the "Deity of Jesus Christ."

I use the strong word "deity," because the word "divinity," though indeed meaning the same, has been put to "baser uses" and become part of the vocabulary of evasion by those who, through subtlety, deny "the truth." Many a man's saying he believes in the divinity of Christ means that Jesus was an "expression" of God afterwards "absorbed back into deity"—but that Jesus was God! That he cannot accept.

But just that and nothing less than that is my solemn proposition—the Deity of Jesus Christ.

Permit me, then, to present, directly and simply, the following facts, contending that since they are obvious facts that can neither be gainsaid nor denied, that to reject their testimony one must do violence to his reason.

I. He was the only sinless man.

He was holy, harmless, undefiled and separate from sinners. "He knew no sin." "He did no sin." This is what is said of him in the New Testament and, mark you, all we know of him is the record of the Bible. Now call the roll of the ages of the mighty men of renown—earth's great giants.—The warriors—Alexander, Caesar, Napoleon! The scientists—Galileo, Sir Isaac Newton, Pasteur! The men of letters—Wm. Shakespeare, John Milton, Bryant, Longfellow! The statesmen—Bismarck, Gladstone, George Washington, Abraham Lincoln. Of which one of these could it be said that in public life and private conduct, in thought and word and deed, in inward motive and outward act—was "without sin?" Which one of these or which one of all the children of men could say what Jesus said—"I have glorified Thee on the earth; I have finished the work Thou gavest me to do?" Yet Jesus flung this very challenge into the teeth of his accusers, "Which one of you convinceth me of sin?" And they were speechless.

More than that, his most malignant enemies exhibit a frenzied haste and hurry to lay to his memory tributes of respect and honor and to speak eulogistic words of his worth.—Strauss, Renan, Tom Paine, Robert G. Ingersoll, unite in a chorus as it were, using Pilate's memorable words, "We find no fault in this man." The one sinless man.

As Napoleon said: "I search in vain in history to find the similar to Jesus Christ."

II. He is the only man of never-failing faith. "Verily, verily," are the words interwoven in the very fabric of his speech. And they mean "of a truth," "most surely, most surely," "so be it," "so be it." He never expressed a doubt. Think of it! Doubt is of the devil. He is the god of doubt. He betrayed Eve by whispering into her ear an insinuating doubt, "Yet! hath God said?" It is one of the signs of fallen man. But Jesus always walked in the open and warm sunshine of certainty, never in the dark and forbidding woods of doubt.

III. The one man of never-failing faith, he is the only all-round character that ever stepped upon the stage of human history. Heroes, pa-

triot, philanthropists, martyrs, reformers, philosophers—we bow before them all. But as we study their biographies, how shocked we are to find these same men great in some things pitifully little in other things. Great musicians with violent tempers, great authors with childish foibles of character, cherishing hate and enmities in their hearts. Shakespeare bequeathing to his wife in his will "second best bedstead." Men splendid in doing some things—wretched in other things. Disproportionate, an over-plus on one side, shorn of strength on the other side. But in Jesus all virtues met and commingled in equable poise. He was "the Lion of the tribe of Judah" and "the Lamb of God that taketh away the sin of the world." Majestic, indeed, he was, as when he broke up the business of the money-changers in the temple and overturned their tables, and they, beholding it all, unreplying—fled. Majestic, yet meek; strong, yet tender; bold, yet modest—nothing out of proportion. The only all-round man.

He never made a mistake. We say "to err is human." "Wise men change their minds," yet he never had to apologize; he never had to edit a revision of his words or his works. "Behold the man!"

His wisdom silenced every adversary. "They took counsel how they might entangle him in his talk." But when they finished "no man was able to answer him a word, neither durst any man from that day forth ask him any more questions."

One time they thought surely they had him in a difficulty from which there was no avenue of escape.

He spoke without preparation or effort. And yet what a nameless witchery and charm there was in his speech. How unlike every other man. He never had to retire for arduous preparation, but in easy ebullition it flowed forth from within him. The officers of the law sent to arrest him and failing, made but one defense, and that a very strange one, "never spake man like this man."

Think too of his singular simplicity. No ostentation, no aristocratic swagger of manner, no verbosity. As much at home with the learned and scholarly Nicodemus as with Peter and John, "unlearned and ignorant men." Easily approachable, always clothed with unadorned dignity indeed, but nothing artificial, always and everywhere simplicity marked him.

IV. And now I ask you to account for his potential personality. Nineteen hundred years have come and gone. Nineteen centuries since the tragedy of the Cross, and yet the pulse beat of his life throbs in the hearts of millions the wide world over. He said, "I am the light of the world," and history writes the record of its confirmation. The church bell and the school bell ever toll together in unison. Wherever Jesus Christ has gone, light has gone. We used to say, "darkest Africa," but now that the light of the glorious Gospel of Jesus Christ has begun to break over that land, the neglected continent is fast passing out of the black night of the forlorn centuries of the past.

Account I say, for his potential personality in other way than to say, "He was God."

And remember some things:

1. He was poor! To pay his government poll tax he had to work a miracle, getting the tribute money out of the mouth of a fish.

2. This man never wrote a book. He never wrote anything save some words on the ground, that the next foot-print obliterated.

3. He bequeathed to his followers no heritage. Having never fought a battle, he could leave to them not even the scarred sword of the hero. He said to them, "Go ye into all the world and preach the Gospel to every creature." "And ye shall be witnesses unto Me, unto the uttermost part of the earth." And this man died as we would say today, on the gallows, as a common malefactor. And yet here he is!

4. He cannot be the product of the men who wrote his life. For as Theodore Parker justly says: "Shall we be told such a man never lived? The whole story is a lie? Suppose that Plato and Newton never lived. But who did their works, and thought their thoughts? It takes a Newton to forge a Newton. What man could have fabricated a Jesus? None but a Jesus."

Or as Rousseau, a French infidel, adds: "It is more inconceivable that a number of persons should agree to write such a history than that one should furnish the subject of it."

And how could they? There are only eight writers of the New Testament. Peter and James and John were fishermen. Luke and Paul may have had some literary attainments. But, listen, if they deliberately forged him they were bad men, the worst kind of men. But will the worst men write the best book?

And what for? What did they get out of it? Books were not sold in that day as in ours, affording large profits to the writers. The reward for their stupendous literary fraud was for each a martyr's death. In this they shared, share and share alike, whether thrown to the lions in the Roman arena or, like Peter, crucified as was his Lord, only as tradition says—head down.

Nor will it do to say he was only a good man, for good men do not lie. And yet Jesus asserted his deity. It was for this—the crime of blasphemy—that the Jews had whereof to accuse him. Now, he either told the truth or he did not. How can he be a good man and falsify his very identity—making spurious claims to be the Son of God? He either was what he said he was, or else a conscienceless impostor—a bad man—the very worst of men. But are you prepared to say that?

No! I asked you to—"Behold the man," and I do not believe you can do so, without violence to your reason and say any otherwise than that "he was God."

And, if so, will you not believe what he says and accept him as your own personal Saviour?

THE LIFE DECISION OF MARRIAGE

REV. WILLIAM DANA STREET

TEXT: "For this cause shall a man leave his father and mother and shall cleave to his wife; and the twain shall become one flesh." Matt. 19:5.

Newspapers, magazines, novels and plays are full of the subject of marriage. Daily they are educating the young and moulding the opinions of older men and women. Shall the Christian pulpit be silent?

The subject of marriage from one angle or another is as great as life, affecting childhood, and youth and old age. It is beneath almost every social and economic problem. Any large, comprehensive discussion this morning is, therefore, impossible. Rather let me offer some earnest, practical thoughts growing out of my own experience as pastor, working eleven years in this very community. Let me speak both to those who have a youth's or a maiden's dream of marriage and to those who are working out its noon-day experience.

I. First, then, the basis of Christian thought is that the love of man and woman and marriage are God appointed and are to be kept on God's appointed level. They are not to be denied or ignored, not to be played at or debased, but are to be understood and revered, and are to be lived in, as unto the Lord.

A wise and loving parent has a sacred duty to make clear to the growing child at the proper age, all that marriage means, the home and all its joys and its pains, to the end that married life may be exalted and safe-guarded and revered.

The civilization of a nation largely depends upon its marriage customs. Our civilization as

a fact owes an immense practical debt to Christianity. First, because the genius of the Christian religion is to elevate woman from the toy or the slave she was in most ancient nations, and is still in India today, to a position of honor which is more than equality. Second, our civilization has this debt because the Christian religion, standing for the perfect life, surrounds marriage with religious sanctions. Christian marriage is not a temporary convenience, but an ideal union of the whole nature and of the whole life. "They two shall be one flesh."

Let us remember, first, then, that human love and marriage are God appointed and are to be kept on God's appointed level.

II. The second topic I would ask you to consider is that marriage is a decision. It is not something coming inevitably as summer follows winter or as old age overtakes you whether you will or not. Marriage is not a matter of chance or fate, but your decision. Your decision may be wise or foolish, may be sudden or capricious, or slow and careful, but, nevertheless, every man or woman entering the gates of marriage has made one of the great life decisions. It is your responsibility and you are to abide by it.

The old viewpoint of novels suggested that only the married are happy, the new viewpoint, that only the unmarried are happy. But I believe that it is the Christian wish that every good man and every good woman should be married to the right person.

Being a great life decision, marriage is to be faced and to be decided as are all others. "It is not by any to be entered into unadvisedly or light-

ly; but reverently, discreetly, advisedly, soberly, and in the fear of God." The great principles guiding us in all decisions, are to be remembered, especially those of facing all the facts, and of prayer.

Every Christian who would enter into the marriage relation, ought to face all the facts clearly and wisely. For example, let a woman understand that when she marries, she in effect makes two great life choices at once, both that of marriage and that of life-work. When a man marries, his life-work goes on unchanged. In a true sense, therefore, the decision is more momentous for a woman than for a man.

No Christian ought to dare to take this life decision except in the utmost spirit of prayer, prayer that God will guide to the right decision and shut one off from the wrong. A Christian man ought to come to his marriage with the conviction that every highest and best thing in his character will be perfected by his choice. So, also should a Christian woman come to her marriage. Then, with joy in the sight of God and of society, you will look into the eyes of one you love, and will pledge your sacred honor "for better, for worse; for richer, for poorer; in sickness, and in health, to love and to cherish, till death us do part." And because these words are uttered in the most solemn and sacred forms that man can devise, the one you love trusts you absolutely.

III. Now in the third place, I want to say a few words to the boys and girls, the youths and the maidens who are looking forward, dreaming dreams of some day being married. I hope you all do. This is the natural and the right and the Christian expectation. So, young men, dream your day dreams of the fairest and the sweetest princess whom you are to win. Always think of her as a princess, picture her with every trait that is lovely and good. Let her picture never be marred by anything unlovely, or foolish, or evil. If such you see, she is not your princess. But if you dream of winning a princess, you must ever try yourself to be the prince worthy of her. A Christian man is the child of a King, a true prince with an immortal soul made for immortal joys. You must cultivate the very noblest in you, you must scorn to do the unprincely thing, like Sir Bayard, you must be the "Good Knight, without fear and without reproach," the chivalrous protector of every girl, not the tempter. On the other hand, high souled and knightly young men, are you made uneasy by the caresses and familiarities which you see certain girls permitting from certain boys? Do you think you are missing something good which you, too, want? Are you tempted by the loose conduct of some who do not realize what they do? Oh! ever return to the dream of your princess. The higher plane on which you put every good girl, the more you honor her, the greater will be your capacity to appreciate your princess. And when, in God's good time, you meet her, you can give her that pure and unstained love which alone is worthy of your princess. Stand constantly true to your best ideals of pure and knightly living; for God and nature cannot be cheated.

Young woman, likewise, dream your day dreams of your prince. You want none other than your true prince. To sell yourself for money or a title or a home is the dearest bargain ever made.

Your prince will be able to share the deepest experiences of your soul with you, and will be able also to rejoice with you in all the honest and lowly duties which life brings. Remember that the married not only go to parties together in their best clothes, but they must eat breakfast together the next morning. The young man who seemed so gallant in the deceptive lights of the evening, how will he look and how will he act in the bright and honest sunshine of the morning? Be sure that nothing which is merely worldly and fleshly can bring true and abiding happiness.

So wait for your true princess. And likewise, so live that you shall be a princess who is worthy to sit on the throne by his side. Unusual, dazzling beauty of person is often a curse to a girl, opening the doors to every danger from the lowest, shutting away from the highest. Your prince will love to look into a fair and lovely face, but beneath it, he looks for that true and good and lasting beauty of soul, which alone can satisfy.

Keep yourself untarnished, waiting for your prince. Live like a princess, though the prince may never come. Be sure that the girl who is free and easy with the boys, or the woman who plays through many a summer's flirtation, can never know the joy of the faithful woman who, perhaps after long loneliness, at last receives her true knight. A high-minded girl should hold herself so high that she will suffer no familiarities except from the man to whom she has given herself for life and a man may well so honor woman that he would despise himself for offering familiarity to any one other than his pledged wife.

IV. Now in closing, just one word to the married! for much that I have said already is for them, and much I am now to say is for others.

Because marriage is a life decision, its success depends largely upon what you give to it. Put into it the highest and the best things of life, and you will receive great things back.

Husband and wife must be one. The indispensable basis of this is absolute frankness. As a Christian minister, I believe profoundly that the fundamental cause of most of the unhappy moments which arise in the home is due to a want of frankness. Let husband and wife be absolutely open and frank to each other. Let there be no hidden secrets. I would not insult you by suggesting hidden secrets of wrong-doing. But I mean that the wife who hides her physical pain from her husband, thinking that she is unselfishly shielding him from worry, makes a bad mistake. Unless he is an invalid or a brute, it is his business to share such anxiety. And, as the years go by, the needless anxieties which arise from falsely imagining that your loved one is hiding trouble from you, will cost more than the knowledge of any trouble which could be hidden. To share trouble is one of the experiences which bind us closer together, so that we can share joy, too, in the highest ways. On the other hand, a man who hides business cares from his wife, is either most unfortunate in having a wife who is too foolish to know them or too sick to bear them, or else he is making a bad mistake. How can she understand him, how can she appreciate the brave and honest and steadfast purposes of his heart, how can she realize that his nervous irritability is the cost of almost unbearable business

strain, unless he will take her into his confidence? Absolute frankness is the basis of a happy home. I do not mean the blunt saying of disagreeable things, but I do mean an atmosphere of sympathy and confidence, in which those who are closest tell each other the deep and real experiences of life. So let husband and wife face together every fact of life with frankness. Keep in the honest, open sunlight.

Above all, we must be frank towards God. The routine saying of the same prayer day after day has little value. But there is real life and power coming from the honest telling to God of every desire and every care and every mistake. Call things by their right name when you pray. God knows what they really are, and it is well for you to know, also. I would that every husband and wife could have a part of their prayer life together,—not all, for some things must be lived with God alone. To my mind, even more precious than family prayer with the children, is the little sacred time of quiet, when together those whom

God has joined together read his Word and, on their knees, together seek God's help for all the interests of their life. The joy of such an experience will last when all the passions of youth are gone.

When youth is gone! The truly married look forward to all of life together. Together they climb the hill of life, fulfilling the day's journey, but gathering also lovely flowers which time cannot destroy. Together they go down the hill of life, some experiences being past forever, but with their hearts still full of joy.

Such cannot sleep the sleep of death. Just beyond, the portals of the true home do open. Your loved one, perhaps, has gone before. Even the pain of that mortal separation is to be healed in the true home. Lift up your hearts! If God made so good and lovely a thing on earth as the Christian home, can he not be trusted for the peace and blessedness and joy of the Heavenly Home?

THE CHIEFTAINSHIP OF SERVICE

REV. ELAM FRANKLIN DEMPSEY

TEXT: "And whosoever will be chief among you, let him be your servant." Matt. 20:27.

I. No man is without some measure of ability. According to his ability, are the advantages, opportunities, resources he can command. "The Master of All Good Workmen" has set forth this truth in the parable of the talents.

Three classes of men are indicated. There are those whose abilities warrant him in intrusting to them five talents; there are those who have sufficient ability to be intrusted with two talents; while there are those whose abilities are so small that it would be unsafe to intrust more than one talent to them.

Ability is something with which we are endowed by nature. We do not attain it, we receive it. It is something which is given to us and for which, therefore, we have no merit. Our only merit consists in the proper use of such ability as we have.

II. But men do not find that it is always an easy task to use their ability aright. In a world of weakness and temptation, they find that not to abuse it is a difficult task. Two errors are common in the abuse of ability. One is the error of the strong. The other is the error of the weak. The error of the strong is to divert their power from its heaven-appointed use to selfish ends. Ability is given that men, with it, may serve everlasting purposes. But, alas! how often they expend their power on temporal and perishing ends!

Such was the error of Charles XII of Sweden, who
"Left the name at which the world grew pale,
To point a moral or adorn a tale."

Such was the error of Byron, who found the perversion of his splendid gifts a lash to his conscience:

"My life, is in the sere and yellow leaf,
The fruits and flowers of love are gone;
The worm, the canker, and the grief,
Are mine alone."

Such was the error of Solomon, earth's wisest man and sin's biggest fool. Supreme instance is he, whose verdict, after such perversion of ability, is that "All is vanity and vexation of spirit."

The error of the pitiable weak is disuse of ability, rather than misuse of it. They hide it in a napkin.

They envy the strong, and their envy disinclines them to work, since their small achievements would not compare well with the larger ones of the more able. Because they are vain and envious, they are wickedly slothful. They feel that their small ability will not bring them selfish promotion and, therefore, they refuse to employ it.

Behind the common source of the error of the strong and weak. Selfishness is the one root of this twin plant of error.

III. The divine purpose in giving ability to men is that they may be fitted to serve. Such is the use God makes of his power. He labors for all with omnipotent energy. He "came not to be ministered unto, but to minister, and to give his life (in the sublime act of ministry) a ransom for many."

God is the Chief Servant in the universe.

"Whosoever will be chief among you, let him be your servant,"—this is the inference for man from God's service. The only chieftainship in the Kingdom of God is a chieftainship of service. We are made able, not for selfish aggrandizement and pride, but we are made able in order to serve.

When God renews us from sin, he always converts our ability into service-ability.

The E. H. Stafford Mfg. Co., of Chicago, are manufacturers of PULPIT FURNITURE, CHURCH PEWS, in fact a very full and complete line of church furnishing; also, SUNDAY SCHOOL SEATING and other equipment. They also manufacture a full line of CHAIRS, some fifty different varieties, meeting every requirement and adapted to all purposes.

RELIGIOUS REVIEW OF REVIEWS

CURRENT EVENTS AND LITERATURE USEFUL TO THE PREACHER

NEWS.

The National Geographic Society reports that the United States now has exactly 8,000 islands, supporting a population of 10,000,000, and with a commerce of \$300,000,000 annually. American capital invested in them aggregates approximately \$400,000,000; they ship to the United States \$100,000,000 of products every year and take in exchange products of about equal value. A surprising feature is the development of Porto Rico, Hawaii and the Alaskan islands. When Porto Rico came under American rule fifteen years ago there was but one school building on the island, while today there are 1,200. There were 25,000 pupils enrolled in the first year of American administration, now there are 175,000. Production of sugar has grown from 65,000 tons a year to 365,000. Foreign commerce was about \$20,000,000 a year; now it is nearly \$100,000,000. Then the island bought about \$2,500,000 worth of ammunition products a year; now nearly \$40,000,000. Hawaii has been wonderfully prosperous, and Alaska's salmon crop alone is each year worth double the cost of the territory.

An exhibition of Jewish arts from the Bazalel School of Handicrafts in Jerusalem was recently held in New York. This school was established eight years ago to revive olden Jewish handicrafts. The exhibition contains many articles of interest and beauty in rug-making, filigree work, silver work of many kinds, copper and brass inlaid with silver, and semi-precious stones found in the vicinity of Jerusalem. Everything has been done entirely by hand. The underlying artistic idea of the school is that workers shall draw their inspiration exclusively from Hebrew history, religion, myth, legend, flora and fauna, avoiding, if possible, Arabian and European models—in short, to create a kind of Palestinian Renaissance. Economically the idea is to create an industry by which many may earn a living, to foster self-respect and independence among the Jews, and also to decentralize the Jewish activities.

Workmen are trained at Bezalel, and then furnished with the implements of their craft and given work to do at home. This prevents the growth of a congested factory district with all its evils. And, furthermore, homes, instead of being broken up by the exodus of workers, become centers of labor.—The Outlook.

A British newspaper correspondent recently wrote home for the benefit of business men that the popularity won by an army of American missionaries and Young Men's Christian Association workers in China had put American enterprises ahead of British competitors.

The Fifth Avenue Presbyterian Church, of New York City, of which the Rev. Dr. John Henry Jowett is minister, in the last fiscal year contributed \$584,314 for religious work, exceeding its own record of the previous year by more than \$100,000. Of the \$584,314 raised in the twelvemonth, \$52,720 was spent for the local expenses of the church which centers in the big Gothic building at Fifth avenue and Fifty-fifth street. The contributions for home missions were \$69,914, and for foreign missions \$35,825. This church is third in point of membership among Presbyterian churches of America, with its congregation of 2,436. The First Presbyterian Church of Seattle is the largest, with a membership of 5,625, and the Bethany Church of Philadelphia is second with 3,514.

Congregationalism.—The center of Congregational membership, which a few decades ago was in Western New England, is now at Cleveland, and is moving steadily westward. Though New England is steadily declining in her relative proportion to the entire fellowship, she still holds 36½ per cent of our denominational

strength and contributes 45½ per cent of all gifts to our seven benevolent societies. Yet Congregationalism is growing three times as fast in the interior states west of the Mississippi as it is in New England; nine times as fast as in the three Pacific states, with half the population, or eighteen times as fast if the population be regarded; and fourteen times as fast in the Mountain States.

The sources of Congregational benevolence are steadily moving westward. The Pacific Coast section slightly leads New England in per capita benevolence, California taking a slight lead of Massachusetts and Missouri outranking both, with New Jersey and Connecticut closely following as fourth and fifth in rank.

An analysis of the direct gifts of the churches to the seven societies during three years reveals that while the center of benevolence lies in central New York, the center of gifts to the American Board is in New York City, of the American Missionary Association in the region of New Haven, Conn., of Home Missions in or near Chicago, and of the other societies in the vicinity of Cleveland.—The Advance.

A concession for the construction of a street car line from Jerusalem to Bethlehem and for the lighting of Jerusalem by electricity has been granted by the Turkish government.

The Federal Council of the Churches of Christ in America is arranging a nation-wide hearing for Rev. Sydney L. Gulick, a missionary in Japan for twenty-six years, relative to American relationships with the East as considered from the Christian point of view.

Arrangements are being made for Dr. Gulick to visit leading cities of the country, appearing before Chambers of Commerce, Merchants' associations, city clubs and universities in this important interest. He has definite plans to propose regarding the entire immigration question, to meet both the just demands of California and the United States, as well as the equally just demands of Japan.

The Tenth International Convention of the Brotherhood of Andrew and Philip will be held in Philadelphia, March 5th and 6th, opening on Thursday evening with a fellowship supper in the Bethany Presbyterian Brotherhood House. For information address Rev. R. Howard Taylor, 701 Hale Bldg., Philadelphia.

State Religion in China.—A bill prescribing the worship of Heaven and of Confucius by the President of the Chinese Republic was passed by the administrative council which took the place of the Chinese Parliament, recently dissolved by President Yuan Shi-Kai. The measure was submitted to the council by Yuan Shi-Kai himself.

It is understood that the President's idea is to set an example to the Chinese nation, which he thinks needs the moral building influence of religion. The President will worship at the temple of Confucius and at the Temple of Heaven annually in the same way as the Manchu emperors did, at without wearing the diadem.

The question of the introduction of a state religion has created considerable controversy in China, the Christian missionaries of all sects opposing such a step.

The transformation of the old First Church building, at the corner of Twenty-first street and Indiana avenue, into a temporary home or sleeping house for the homeless men of Chicago has been abandoned. Plans had been perfected and contracts had been let, money had been provided for the opening of the house this week, when the whole proceeding was stopped by an injunction on the part of some adjacent property owner.

How American Education is Valued.—Figures for forty-four leading American colleges and universities show a total registration of 2,084 foreign students. Nearly half, 879, of the foreign students in America come from Asia. Other countries of North America outside the United States contributed 572, while Europe's contribution is 401. Fifty students come from Australasia, 145 from South America and 37 from Africa. China leads all foreign countries in its representation, having 438; Japan has 263; India, 192; Turkey, 51; Korea, 11; Persia, 7, and Siam, 5. Of the North American foreigners 327 come from Canada and 88 from Mexico. England sends the largest number of Europeans, 88. From South America, Brazil has the largest delegation, 67. Columbia University in the city of New York has 183 foreigners registered in its last report, and leads. Pennsylvania has 180; Cornell, 161; California, 151; Michigan, 145; Chicago, 141; Harvard, 137; Illinois, 117; Northwestern, 103; Yale, 79, and Princeton, 22. Of the women's colleges Bryn Mawr enrolled 20 foreigners, Vassar 13 and Wellesley 10.

For many years it has been alleged that the army officials co-operated with the brewers in securing the army canteen nothing if not a beer garden. Under the new Secretary of War, the long-desired reform takes place and we are told that "army chaplains have formally undertaken the task of providing amusements for enlisted men, and Congress, at the instance of Secretary Garrison, is about to increase the usual allowance for post exchanges by a special allotment of \$82,500. This will provide a fund of \$1,245 for each chaplain, with which he is expected to procure a phonograph with records, a moving-picture machine and a large tent.—Great Lakes Presbyterian.

What is said to be the first instance within the memory of man or within the knowledge of historians, of the ordination of a British peer, occurred in the diocese of Winchester, England, at the December ordinations, when Viscount Mountmorres was ordained deacon, Lord Mountmorres succeeded to the title when only eight years of age, and is now in his forty-second year.

At the recent meeting of the Foreign Missionary Secretaries at Garden City, Secretary Speer, of the Presbyterian Board, asked all secretaries and missionaries present who were interested in Mexico to meet in private conference on Wednesday afternoon. Mr. Speer said to the Methodist, Baptist and Presbyterian representatives to make that the present hour, when Protestant work in Mexico is utterly disorganized, is the providential hour for reorganizing it on a united basis. Not a single voice protested, even when Mr. Speer went on to outline his idea that all the theological seminaries in Mexico should be consolidated, that schools located in the same community should be combined, and that the several missionary presses should be put together in one large establishment. One of the Methodist leaders present offered the additional suggestion that the territory of Mexico should be districted among the denominations as was done long since in Korea. A committee was appointed to elaborate the details, and Mexican readjustment on a basis of Christian unity is regarded as a certainty.—The Continent.

Of 558 immoral women examined before the Chicago morals court, the education of twenty-eight equaled the eighth grade, of 296 the fourth grade, of 186 the third grade, and seventy-eight could neither read nor write.

Of 500 "unemployed" men who were sheltered by the city authorities of Portland, Ore., only fifty applied when the city offered them work, and of the fifty only twelve showed up at the place where the work was to be done.

An odd letter is printed in the Christian Guardian of Toronto signed by the Presbyterian, Baptist and Methodist pastors in Yorktown, Saskatchewan, referring to a report in the Guardian concerning a union revival campaign held in their prairie city—a report which told of "great numbers professing conversion."

The pastors say it is perfectly true that there have been held in Yorktown meetings which have brought about "a quickening of believers and a raising of the spiritual temperature of the place." For this they are "profoundly thankful" to the evangelists concerned, to whose "earnestness and devotion" they bear witness. Nevertheless they feel impelled to state to the public that "the facts of the case scarcely warrant the somewhat enthusiastic article" which the Guardian had given space to. If all claims of professional evangelists had been from the first "edited down" with this much candor and courage, there would be today vastly less prejudice in the churches than there is against the old-fashioned revival meetings.—The Continent.

Nathan Straus has announced his intention of "bettering the Holy Land and improving Jerusalem." Projects already started in Jerusalem are: a soup-kitchen for the very poor; a factory where mother-of-pearl mementoes for tourists are manufactured; a nurses' settlement; treatment of trachoma by a specialist; a household school where girls are taught domestic science; cleaning of the street leading to the "Wailing Wall," where the people go to pray. He says that what Jerusalem most needs is "modern water-works. At the present time water is the most precious possession of the household."

Having set up a board of health in Palestine modeled after that of New York, schools and curative and preventive methods of treating disease based upon metropolitan examples, he will no doubt make a sociological "survey" and base his further procedure on what that discloses—determining whether the next needs are water-works for the city, orchards for the country, vaccination against typhoid, or a campaign against mosquitoes and malaria.—The Literary Digest.

Dr. Frances J. Heath, one of the new missionaries of the Methodist Episcopal W. F. M. S., is a noteworthy example of the result of the growing spirit of federation. She was a Philadelphia Baptist and was sent out by the New York Branch. Her support is furnished by an Episcopalian and she will work in the Union Medical College at Peking, taking up the work laid down by a Presbyterian.

An inch of rainfall is equivalent to 603 barrels of 45 gallons each, or to 1 acre. This amount of water weighs over one hundred and thirteen tons. Think of hauling it to the farms in wagons holding a ton each. That seemingly light air and clouds are capable of handling this enormous amount of water is one of the marvels of meteorology. One inch of rain is not such a heavy rainfall either.—Farm and Fireside.

The eleventh annual convention of the Religious Education Association is to be given to the topic of "The Relation of Higher Education to the Social Order." Educational experts and leaders in the universities and colleges will present reports on the efficiency of the colleges in preparing young people for the demands of modern social living. The question is whether the colleges are consciously training for the more complex civilization in which their graduates must live and serve, and especially whether these institutions succeed in developing moral competency and leading to a religious interpretation of life. Four days will be devoted to this study and one and a half days to the problems of instruction in religion in the churches and Sunday Schools. The meetings will be held in New Haven, March 4-8, where the convention will be the guest of Yale University.

Some of the speakers at the evening meetings in Woolsey Hall are: John R. Mott; President A. Gandier, of Knox College, Toronto; Charles S. Whitman, district attorney of New York; Governor Simeon Baldwin, of Connecticut; President William De Witt Hyde; President Samuel A. Elliot; Rabbi Stephen S. Wise, of New York, and Ex-President Taft. Programs may be obtained from the Religious Education Association, Chicago, and all persons interested are invited to attend the convention.

TEMPERANCE.

Death Rate Declining.—At the meeting of the National Conference on Race Betterment in Battle Creek, Michigan, it was announced that the death rate in civilized countries is steadily decreasing. The figures were compiled by Frederick L. Hoffman, a noted statistician of New Jersey. From available statistics of civilized countries, Mr. Hoffman estimated the world's birth rate at 34.3 a thousand and the world's death rate at 25.0, leaving an annual natural rate of increase 9.3 for each thousand of population. He declared that during the last thirty years the death rate for England and Wales has decreased from 19.4 to 14.7; that of the German Empire from 25.3 to 17.9; that of American cities from 23.1 to 16.2. The general improvement of health conditions all over the world is declared to be the cause of the declining death rate.—*Christian Observer*.

The American Foundryman's Association has started what it calls a "pack with the saloon" movement. It demands for factories what is generally done for schools and churches, i. e., no saloons to be allowed near factory entrances or exits. It says church and school people do not use the saloon much, and asks if it is not wiser more to the point to banish them from factories where they contribute to accident and inefficiency.—*Christian Evangelist*.

Mail-order distillers have been sending circulars to postmasters all over the country offering prizes to those whose offices issue the greatest amount of money orders remitting for liquor. The postoffice department at Washington has, of course, posted warnings that postmasters must not fool with any such business. But doubtless in many smaller towns, where postmasters are on conversational terms with their patrons, it will be next to impossible to prevent the sly hint passing along that to buy whisky of such and such a big firm in the city will help to get a nice prize for a good fellow. The plan is diabolically ingenious in its certainty to work where the postmaster himself is not man enough to despise it.—*The Continent*.

The report of the inspectors for the district of Hildesheim, Germany (1904), gives the experience with a curtailed use of beer of a large establishment, the Iseer Foundry, having over 1,000 employes. In 1901, the management of the foundry made an arrangement whereby the workmen could buy beer in limited quantities at cost, and mineral water and coffee below cost. They forbade the purveyors of bottled beer to enter the foundry. The result was a steady decline in the use of beer and an increasing use of coffee and mineral water. At the same time there was a marked falling off in the number of accidents serious enough to be reported.

For the four years, 1897-1900, the average rate of accidents per 100 workmen was 11.8. The lowest rate of this period was 9.47 per cent. In 1901 when the firm took in hand the supplying of drinks, as stated, the accident rate fell to 5.7 per 100. During the years 1901-4 the sales of beer fell from 452 litres per employe to 388; the sales of non-alcoholic drinks increased in about the same ratio while the accident rate dropped steadily until in 1904 it was only 3.32 per 100 employes, as compared with 9.47 before the firm introduced the sale of the non-alcoholic beverages.—*Scientific Temperance Journal*.

Increasing Consumption of Alcohol.—If prohibition prohibits and education educates, why does the United States show a climbing per capita consumption of alcoholic liquors? The chief answer is found in the 30,000 immigrants a week from countries having a higher per capita consumption of alcohol than ours.

Statistical studies show conclusively that the consequences of alcoholism are found in considerably higher percentages among the foreign-born and their American-born sons than among native Americans. Hospital records in New York show that the most frequent disease treated among immigrants and their sons is alcoholism. A study of the different races treated in the Massachusetts General Hospital reported by Dr. Richard C. Cabot in 1911, showed that of the Irish 46 per cent and of the Italians 30 per

cent might be rated as alcoholic. The highest rate of total abstinence was among American patients.

Statistics as well as personal observation point to the conclusion that the per capita consumption of alcohol by alien races swarming to our shores is much greater than that of the people who have been for generations under the influence of our educational and legislative training. They show that alcoholism expresses itself in different ways according to racial characteristics; that while in some it swells the ranks of the self-poisoned, requiring medical relief, or of the drunken and disorderly upon the streets, or of the dangerously demented, or the poverty stricken, in others, with less visible warnings, it precipitates sudden crimes of passion and bloodshed.

By continuing the alcoholization of the immigrant we are bringing ourselves dangerously near to the time when the question will not be what America will do for the immigrant, but what the immigrant will do to America.—*Scientific Temperance Journal*.

Liquor Dealers Frightened.—The liquor traffic cannot save itself by declaring that government is incapable of coping with the problem it presents; when the people decide that it must go, it will be banished. We are not discussing the benefit or justice of prohibition, but its possibility and its probability in present circumstances. To us there is "the handwriting on the wall," and its interpretation spells doom. For this the liquor business is to blame; it seems incapable of learning any lesson of advancement or any motive but profit. To perpetuate itself it has formed alliance with the slugs that repel all conscientious and patriotic citizens. It deliberately aids the most corrupt political powers, and backs with all of its resources the most unworthy men, the most corrupt and recreant officials. It does not aid the purification of municipal, state, or national administration. Why? Because it has to ask immunity for its own lawlessness. That this condition is inherently and inevitably necessary we do not believe, but it has come to be a fact, and the public, which is to pass the matter in its final analysis, believes that thing that it has to buy. Let it tell it of the liquor business. There are millions of property involved, and an industry of great employing and tax-paying ability; but when the people decide that the truth is being told about the alcoholic liquor trade, the money value will not count, for conscience aroused puts the value of a man above all other things. The writer believes that prohibition is theoretically wrong, but he knows that theories, however well substantiated, may be overthrown by conditions, as has often been done in the world's history. Prepare the defense friends; make your case ready for court; the trial cannot be postponed!—*The Liquor Dealers' Journal*.

MISSIONS.

Philadelphia has 690 Protestant churches, while Buenos Ayres has only 10. There are ten times as many preachers of the gospel in the one state of Iowa as there are in all South America. In the interests of Mariolatry, or at least without the protest of the dominant church, there is, in South America, an ethical status more detrimental to pure morals and more dishonoring to Christ than is found in open paganism. In South America we find: A sacramental system without real worship; a closed Bible; false doctrine; baneful superstition; untutored ignorance; almost complete divorce from Christianity; a deplorable moral and ethical status.—*Bishop Kinsolving of Brazil*.

One Text Evangelism in India.—A unique method has recently been employed by the Methodist Mission in Hyderabad, Deccan, for a very successful campaign among the low-caste people. Preachers went out in all directions to preach from the same text—John 3:16. That was the word they were to take everywhere—that and nothing else. They were told never to leave a village and go to another until some one in that village had learned the text, and so could pass it on to others. In this way the people themselves became gospel messengers.

When a second campaign was planned the word agreed on was Rom. 10:9, "If thou shalt confess with thy mouth Jesus as Lord, and shalt

believe in thy heart that God raised him from the dead, thou shalt be saved." The same method was pursued, with similar results. Whole villages were brought under the power of the gospel.—Miss. Review of World.

In India there is a wonderful movement of the lower classes toward Christianity. Some allege that 15,000,000 of these classes would embrace the religion of Jesus if there were preachers and teachers for them. Missionaries report that they are being constantly beset by invitations from all directions to go out into the country villages and baptize the people.

The center of this movement is around Delhi, though it is also observed in the Punjab and Baroda.

It is freely admitted that it is not religion alone which constrains these vast populations toward Christianity, but also the call to the freedom and joy of life that they see before them in Jesus Christ. Hinduism, from immemorial ages, has branded these agricultural workers and servants as "untouchables" and degraded them well nigh to the level of the beasts. Christianity, in contrast, summons them to be men and offers to acknowledge them as men, and the irresistible call is accentuated by the improved condition already manifest in those communities that have become Christian. Better housing, better clothing and better food are already the rewards of the villagers who have come into the freedom of the Christian life.

Intelligent Hindus of the Brahman class are keenly alive to the defeat of their religion which is implied in the loss of these lower classes. They do not pretend today to look upon them with contempt and the term "untouchable" has been dropped. Representative Brahmans are everywhere saying that the lower castes must be retained for Hinduism and in order to retain them they must be given such a chance for life as Christianity offers them. This attitude marks a complete revolution in the Hindu spirit.—The Continent.

The Rev. Robert Thompson writes from Samokov, Bulgaria, that the Bulgarians have received the Scriptures and Protestant literature during the last year with extraordinary willingness. They have been greatly impressed with the active part which Protestants, native and foreign, have taken in relief and nursing work, and with their other expressions of practical sympathy. The hatred against Greece is now extending to Greek Orthodoxy, and the question of union with the Anglican church has been freely mooted in the daily papers. In Macedonia, where Servians are in control, Bulgarian priests have been ejected, and Servians inducted into their parishes. The result is that Bulgarians pack into the Protestant Bulgarian churches of the American Board, preferring to attend a Protestant Bulgarian service rather than an Orthodox Servian one.—Rec. of Chr. Work.

During the Boxer uprising one humble Christian was slain, largely through the influence of one wealthy man of the village. From this time

this man became more devout in his Buddhism. The sons of this man had been educated. A year or more ago the sons suggested to the villagers to use one of the two village temples as an industrial school. They visited Chang-li, some eight miles distant, to study the Methodist school and hospital, and remarked to the missionaries that, while they did not understand the doctrine, they heartily approved of the work being accomplished. Then they made a long journey to Tien-tsin and studied for a considerable time the schools and hospitals and Christian work of that city. Returning they told the father that the only force in China working for the welfare of the people was Christianity. The old man became almost wild at the thought that his sons might abandon the ancestral faith. They promised him, therefore, never to apostatize to Christianity.

But the father, hearing that the Rev. Jonathan Verity, of Cincinnati, had come to China at nearly eighty years of age, and was preaching the Christian doctrine at Chang-li, he told his sons that he must go and hear a man who, at such an age, would travel such a distance for such a purpose. Accordingly, he, together with thirteen sons, nephews and grandsons, started at half past three in the morning in carts, and reached Chang-li. There they remained eight days. At the close of the second day's preaching they came under deep conviction, and presently received assurance of forgiveness and a blessed experience of the Spirit's presence. The old man remarked that he had never expected such peace.

The men in the family had been spending some \$1,500 a year in gambling, drinking, smoking and in opium. They resolved to abandon all these vices and to devote the money to the service of the Lord and to their neighbors. Accordingly they built a church at their own expense, without asking a dollar from the missionaries. (This church Bishop Bashford has just dedicated.) They have asked for a preacher whom they propose to support; have established a boys' school in an excellent building, and a school for girls in another building. Best of all, the old father remarked to the missionary on his last visit:

"We must provide for the widow of that poor man who died as a martyr for his faith in the Boxer uprising."—Bishop Bashford in the Record of Christian Work.

A shrewd Chinaman says that John R. Mott did the young men of China the greatest possible service when he refused to become the American ambassador to Peking. His idea is not to reflect on Mr. Mott's probable success as a diplomat; but that when Mr. Mott preferred to go on with his Christian work rather than take a government post of high honor, he gave young Chinamen a completely new estimation of what importance a big man can put on religion. The example will help many of them to make the same kind of choice. This same observer said that Mott means more today to young China than any other contemporary name.—The Continent.

Magazine Articles of Value to Ministers

The Century, February. 35 cents.

The Boy Who Goes Wrong, H. Addington Bruce. The Mexican Menace, W. Morgan Shuster. New Hope for the Convict, Richard Barry. Racial Consequences of Immigration, Edward A. Ross. Abraham Lincoln's Social Ideals, Rose Strunsky.

The Atlantic, February. 35 cents.

Athletics and Morals, Alfred E. Stearns—C. A. Stewart. Economic Necessity of Trade-Unionism, John Mitchell. The Unexpected Reactions of a Traveler in Egypt, Jane Addams. Civil-Service Reform and Common Sense, Francis E. Leupp. A Protestant in Italy, Zephine Humphrey.

The Woman's Home Companion, January. 15 cents.

Why Women Do Not go to Church, Bruce Barton.

McClure's Magazine, February. 15 cents.

A Great Jew (Rufus Isaacs, Lord Chief Justice of England), Perceval Gibbon.

The Missionary Review of the World, February. 25 cents.

An Unprecedented World Situation, John R. Mott. A State Religion for China, Arthur H. Smith, of China. Christward Mass-Movements in India, Thos. S. Donohugh, of India.

Harper's Magazine, February. 35 cents.

Through the Heart of the Surinam Jungle, C. W. Furlong. The Too Adaptable American, Sydney Brooks. A Northern Woman in the Confederacy—Diary of Mrs. Eugene McLean.

Scribner's Magazine, February. 25 cents.

The Alpine Road of France, Sir Henry Norman. Transcontinental Trails, Henry B. Joy. Motorized Highway Commerce, Rollin W. Hutchinson, Jr.

North American Review, February. 35 cents.

The Foundation of the State, David Jayne Hill. Regulation by Commission, Samuel O. Dunn. The Great Stakes in Church Unity, Calvin Dill Wilson. In the Wake of the Ideal, Helen Sarah Hughes. Rudyard Kipling Seen Through Hindu Eyes, A. R. Sarath-Roy.

PRAYER MEETING DEPARTMENT

The Mid-Week Service.

Many churches have had special meetings following the Week of Prayer, and many new members have come into the church. Nothing is more important than that new converts gain a habit of reading the Bible. This month's prayer meetings are chosen to show the treasures and variety of the Book. We will listen to the words of the psalmist, the prophet, the historian, and the apostle, and will find the lessons they have for our own times.

I. A PSALM OF TRUST.

Psalm 27.

Expository notes. 1. General background.

This psalm divides easily into two parts, each a psalm of trust—but trust under widely different aspect. The first, 1-6, is triumphant, exultant; the other, 7-14, is anxious, plaintive. In both the writer is surrounded by perils, for even in the jubilant first part we see that an insistent "refusal to be afraid, glances sideways at outstanding causes for fear." As we go from the sixth verse to the seventh, the mood changes; whether or not the perils increase, the buoyant spirit slips away, and we pass from a "jubilant to a suppliant faith."

Expository notes. 2. Word studies.

"Light . . . salvation . . . strength" (or stronghold or fortress). The words imply darkness, danger, besieging foes. But Jehovah is a triple shield.

"Eat up my flesh." The metaphor changes. The besieging soldiers are now prowling wild beasts. Or, perchance, David recalls Goliath's boast that he would give his flesh to the birds and beasts.

"Stumbled and fell." Does he recall how the giant Philistine in clashing armor fell prone on his face?

"Host should encamp." The figure swings back to the thought of an attacking army, which may be the actual danger the psalmist is facing. Maclaren translates the verbs of the verse in the present tense.

"One thing have I asked." Jehovah's favor is not arbitrary, but depends on man's attitude toward God. The psalmist expresses his thought of the chief and ultimate good for himself, and so voices the longing of the devout soul in all ages for a consciousness of God's presence.

"Dwell in the house." Now the figure changes again. Jehovah is a royal host whose guest he fain would be, so that in peril he might claim his host's powerful protection.

"Behold." No hasty glance of unseeing eye, but the understanding sight and insight of the intimacy of daily intercourse.

"Beauty." Literally, pleasantness—the gracious kindness of a host to his guests.

"Inquire in his temple." A continuous seeking to know God's character and the laws of his dealings with men, which are best discovered through the forms of established worship.

"Keep . . . pavilion." Maclaren translates "hide me in a bower." He will shield me in a leafy arbor from the fierce rays of the southern sun.

"Covert of his tabernacle." Am I pursued by a bitter enemy? Jehovah will protect me from vengeance by hiding me in his own tent (tabernacle)—and the Arabian chieftain's tent is in the center of the encampment. He will even secrete me in the innermost apartment sacred to the use of the family alone. So I will not only have protection from outer enemies, but be admitted to the closest intimacy with the host himself.

"Lift me on a rock." Here the psalmist would show his sense of security in yet another light. Now Jehovah has pitched his tent upon an inaccessible rock fortress, which no enemy can reach.

"Head be lifted up." We, today, talk of one holding his head high in proud confidence.

"Offer in his tabernacle." For all this goodness of Jehovah to me, for his care and protection, I will show my gratitude by offering sacrifices before all the congregation of Israel, a public thanksgiving.

Here comes a break. The exultant tone fades, and a plaintive note enters. The shout of confidence is replaced by the prayer of faith.

The psalmist cries for mercy, pleads Jehovah's own invitation as warrant for his prayer.

He seems to have lost his consciousness of God's presence; he holds up past help received as an excuse for asking future aid—an argument used among men today.

"Put not away." As an unjust judge drives out of his court one seeking justice.

"Father and mother forsake." The extremest case of human abandonment—though even they forsake, Jehovah will not.

"Plain path." An open path, free from soundings where bandits might be ambushed.

"Enemies." Margin, those that lie in wait for me.

"Adversaries." Now we go from a perilous, bandit-infested trail to a court of law, where a malicious prosecution is supported by lying witnesses. The dangers in this section are not the open attacks of an armed foe, as in the first section, but they are treacherous, malicious perils.

The thirteenth verse is an unfinished sentence, an exclamation. In all these troubles unless I had believed that I should realize God's deliverance before I died—words fail me to tell what I would have done! But faith and patience come to the psalmist's aid and with a ringing exhortation to his soul that recalls the advice to Joshua on the plains of Moab, and that shows he has already recovered his poise and courage, the psalm closes.

Plan for Our Meeting.

Call for Bible verses upon trust in God.

Topics for Discussion.—Personal experiences of God's care. Deliverances from peril. The results of dwelling with Jehovah. Results of patience and courage. Can we trust God for temporal blessings? New Testament examples of trust.

Thoughts on the Theme.

William Rufus, having seen the coast of Ireland from some rocks in North Wales, said: "I will summon hither all the ships of my realm, and with them make a bridge to attack that country." This threatening being reported to Murchard, Prince of Leinster, he paused a moment, and then said: "Did the king add to this mighty threat, 'If God please?'" On being assured he made no mention of God in his speech, he replied: "Sure that man puts his trust in human, not in divine power. I fear not his coming."

An old negress made a precarious living by daily labor, but was an earnest, happy Christian. A friend, who disapproved of her constant cheerfulness, said: "Why, Auntie, you're all right now; but suppose you should be sick, or lose your employers, or—" "Stop!" said the old woman; "I never s'poses. The Lord is my Shepherd, and I knows I shall not want. Better give them s'poses up and trust de Lord."

In the covert of his tabernacle.—Our choicest tribute was paid by general consent to Burnbrae, and it sounds to me the deapest in religious speech. Every cottage had at least two rooms—the kitchen, where the work was done, that we called the "But," and there all kinds of people came; and the inner chamber, which held the household treasures, that we called the "Ben," and there none but a few honored visitors had entrance. So we imagined an outer court of the religious life where most of us made our home, and a secret place, where only God's nearest friends could enter, and it was

said of Burnbrae, "He's far ben." His neighbors had watched him, for a generation and more, buying and selling, ploughing and reaping, going out and in the common ways of a farmer's life, and had not missed the glory of the soul. The civic of Drumtochty summed up his character: "There's a puckle gude fook in the parish, and ane or two o' the other kind, and the maist o' us are half and between," said Jamie Soutar, "but there's as thing ye may be sure o', Burnbrae is 'far ben.'"—Ian Maclaren.

II. THE PROPHET'S VISION.

Isaiah 55.

Expository notes. 1. General background.

To the longing, unsatisfied exiles, the prophet shouts the ringing words of Jehovah's urgent invitation. He has a vision of the ancient covenant re-signed, the ancient glories restored and increased. He sees the dynasty of David ruling over conquered peoples and sought in alliance by friendly nations. He has a vision of Jehovah himself, far removed from man, as far as the heavens are from the earth. Yet as from these distant heavens come the needed snow and rain, making the earth beautiful and fruitful, so fall upon men Jehovah's counsels and warnings to guide them in the right way.

And then the thankful prophet sees the vision of the accomplishment of one of the "words" of Jehovah—the completion of his judgment of exile, the fulfillment of his promise of return—when a purified Israel sets out to return with glad hearts to Jerusalem and all nature rejoices with them.

But we may interpret the prophet's visions with a wider range. Those who are longing for what they can't get, include the whole human race. So to all mankind come the Lord's invitations and the prophet's exhortations. And to us the prophet's vision of a strong and powerful dynasty is being fulfilled in the wide rule of David's "Greater Son" in the spreading of the Word of God over the earth, filling the world with peace and joy and beauty.

Expository notes. 2. Word studies.

"Ho . . . waters. The call is modeled on the cry of the oriental water-seller. "No money." In the East water is a precious possession; access to a well is something to be paid for.

"Buy and eat." Bread is included in his thought.

"The word, 'buy,' is one used of buying grain." McFadyen translates:

"Yea, come, buy grain without money,

"And wine and milk without price,"

"Spend money." Literally, weigh silver.

"Your labor." Your wages. The Jews in Babylon were turned for all time from farmers to traders. Hence the appropriateness of these commercial metaphors. George Adam Smith says that the Jews were started out to be the prophets of God for the world, but that in Babylon they declined to be the money-kings of earth for the future ages.

"Satisfieth not." To men of this age, as well as to the Israelite exiles, comes the prophet's call to look away from a frenzied money-getting life in crowded city streets, from a sordid strife for gold, away to the God of whom even Nature speaks, a God who will satisfy both individual and national ideals.

"Sure mercies of David." The gracious promises made to David, which have been proved reliable.

"Witness . . . leader-commander." David by his foreign conquests and alliances showed Jehovah's power to the surrounding nations. The Son of David is making a spiritual conquest of nations then unknown.

"Run unto these." As in "open doors," and requests for missionaries, and inquiring seekers, and steadfast converts in many heathen lands today.

"Go out with joy." Those who look upon chapters 40-55 as a group of "oracles of the return from Babylon," connect this ending with the strain which began the group, 40:1-5.

Plan for Our Meeting.

Have the chapter read in concert. (The "prayer-meeting crowd" ought always to have their Bibles with them at this service. They will if the books are needed during the meeting.)

Follow by having three individuals read these three selections: Isa. 40:3-5, 9-11 and Isa. 44:21-

23 and Psa. 98:3-9. Or ask three boys or girls to repeat them from memory.

Ask one person to give some missionary illustrations of verse 5—probably most easily found in the missionary literature of Korea or India.

Topics for Discussion.—Present-day parallels to verse 2. Present-day invitations to the thirsty and hungry. Parables of nature. Results of reading God's Word.

Thoughts on the Theme.

God's providence now calls us with a trumpet tongue. He opens the nations; He brings them to our door. Some of us can remember when Japan was closed utterly to Western civilization, when Korea was a hermit nation, and China opened only at the five treaty ports; when in India the presence of the Gospel was resisted both by an almost unbroken Hinduism and also by British officialism; when Africa was a dark and unexplored continent; when no Bible could be sold in Rome, and the Inquisition still lingered in Spain, when Central and South America were forbidden ground for the evangelical faith. Such things we remember. But how changed! The open world for which we prayed has come.—E. G. Andrews.

The British East India Company said at the beginning of the nineteenth century, "The sending of Christian missionaries into our Eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiast." The English lieutenant-governor of Bengal said at the close of the nineteenth century, "In my judgment Christian missionaries have done more lasting good to the people of India than all other agencies combined."

A Rajah of central India said to me: "Come out and stay with us; we haven't a great many English-speaking men, but we can gather from fifty to one hundred college men in my state, and I will bring them to my palace and keep them; come out and teach us the fundamentals of Christianity." I said to him: "Are you a Christian?" "No," he said. "I am not a Christian, and I shall never be a Christian; I am a Hindu, but my grandchildren and all our grandchildren here in India will be Christians, and we want them taught now. Tell your people when they send missionaries to India to send their best men, because India will be a Christian country within half a century." That was the testimony of a Rajah.—G. F. Pentecost.

III. THE STORY OF THE IMMIGRANT MAIDEN.

The Book of Ruth.

Expository notes. General background.

This is one of the beautiful stories of the world, a glimpse of quiet days in the midst of the turbulent, cruel life of antiquity. Besides, as history repeats itself, it pictures to us an ancient story which has, in its main feature, many parallels in our own day and our own land. Many a wondering maiden, in her simplicity and ignorance, lands at Ellis Island with no wise and loving friend to guide her. Nor as she enters the whirl of America's industrial life, does she find in her employer a Boaz with kindly consideration for the bewildered foreigner.

Plan for Our Meeting.

Make this story the occasion for a study of the problem of immigration in the United States. In some places study the problem presented by your own neighborhood or town. Have some one tell how the immigrant is received at Ellis Island.

Topics for Discussion.—What can we do for the immigrant in our town? What ought the United States to do for the incoming foreigner? What does he bring of value to this nation? What of peril? (Read Prof. Ross' article on "Immigration" in The Century magazine.)

Thoughts on the Theme.

The early immigrants were the best product of then most most Christian nations. The chief motive that led them to desert their native soil was that of religious liberty. The percentage of illiteracy among the early immigrants was less than three per cent, while today the incoming millions from Southern Europe are almost thirty-three per cent illiterate. The most serious deficiency, however, is their lack of moral conviction and character.

In the wisdom of God America was protected from a certain type of immigrants up until about twenty-five years ago, when we should have grown strong enough to assimilate and Christianize the less favored people who now come to our shores. America's obligations to the foreign-speaking people begin as soon as they enter the country. Steamship officials, railroad employees, government official and private citizens all have opportunities and obligations toward these strangers who come among us. It is more than a personal matter how we shall think of them and treat them, since they represent nations and systems of government. We should not forget that we have a chance to influence the destiny of Russia, China and Italy and other countries for centuries to come, when we impart to these immigrants a new conception of life and liberty.

The unfortunate thing about our efforts to Americanize the immigrants is the fact that during the first months of their residence, when impressions are so deep and lasting, they are not to be in contact with the worst side of our civic and social life. Officials are often severe and only the saloon keeper and "ward boss" seem to treat them kindly, and this false kindness is later found to be only the mask of wolves and pirates. This sort of an introduction to American life accounts for the most of the vice and crime which we so sadly deprecate among these foreign-speaking citizens.

The fact that thousands of the immigrants return to their native land every year is an important element in the foreign mission problem. During three years, from 1908-1910, 2,586,226 immigrants came into the United States, while 823,311 others returned home. We cannot estimate what it means to have 13,000 Japanese, 11,000 Chinese, 20,000 Greeks, 80,000 Poles, 40,000 Slovaks, 18,000 Russians, 300,000 Italians return to their native land and associate again with their own countrymen after having had from one to ten years' schooling in Uncle Sam's great university.

The small bands of missionaries sent out by the various church boards are insignificant compared with the hundreds of thousands who annually embark from America at their own expense.

The serious question for us to consider is, what impressions are these people carrying back to the homeland? Have they been brought in touch with Christian men and women, or have they associated only with the lawless, the intemperate and the immoral? Do they carry back a message about slum conditions, sweat shops and labor quarrels, or have they met our mission workers and learned something of the unselfish service and sacrifice of the best of our Christian men and women who are giving their lives to this task? Have they been segregated in sections of our large cities, where their children were denied the privilege of the public school and kept in parochial schools and under priestly rule very much as they formerly lived?

The immigrant problem, says Stelzle, "is to be a severe test of Protestant America. It is a problem which embraces all problems that have ever faced the church; problems physical, for the immigrant must be assimilated; problems educational, for the immigrant must become an intelligent citizen; problems patriotic, for the immigrant must be led to see that upon him depends the future of his adopted country; problems religious, for the immigrant must learn that his spiritual interests are of supreme importance." To Christians who possess the world vision of service, the above task is equally an obligation, whether they are to return or stay here and become settled American citizens.—N. W. Stroup, D. D.

Where the Immigrant is the Emigrant.

Here are some comments made by an English minister as he looks at Englishmen departing from the colonies of America: "Hoping that God will prosper them and bring them back in good time, men often leave the land of their birth and the scenes of their early faith. But oftener still they leave without any pressure of necessity or any purpose of returning. Emigration is forced upon many in these times by man and man's laws. It is also an outlet for the spirit of adventure which characterises some races and has made them the heirs of continents.

Emigration is talked of as glibly as if it were no loss but always gain, as if to the mass of men the traditions and customs of their native land were mere rags well parted with. But many lose what they never find again of honor, seriousness and faith. The last thing thought of by those who compel emigration, and by many who undertake it, is the moral result. Granting the advantages of going from an over-populated land to some fertile region as yet lying waste, yet the risk to individuals is in proportion to the worldly attraction. So much achieved for the secular life tends to withdraw attention from spiritual growth. The pious emigrant asks whether his children will have the same thought for religion beyond the sea, whether he himself is strong enough to maintain his testimony while he seeks his fortune.—R. A. Watson, D. D.

Dago and Sheenev and Chink,
Greaser and Nigger and Jan;
The devil invented these terms, I think,
To hurl at each honest chap
Who comes so far from over the foam
To this land of his heart's desire
To rear his brood, to build his home;
And to kindle his hearthstone fire.

—Bishop McIntyre.

IV. THE APOSTLE'S ADVICE.

Colossians 3:5-14.

Expository notes. 1. General background.

Here begins the practical part of this epistle, which, however, is connected with what Paul had been saying before. His advice here to the Colossians is gathered under two figures of speech—one of death, the other of garments. In the latter part of the section, the apostle looks upon qualities, bad and good, as the garments of the soul, and advises the Colossians to strip off and cast away the one, as they might tear off and throw away filthy and worn garments, and to put on the other like new, clean robes. Paul also uses the "putting off" and "putting on" figure when writing to the Ephesians.

Expository notes. 2. Word studies.

"Put to death." Paul had been saying that they had "died with Christ," now he adds that if the process was not quite complete, they should immediately deal the finishing stroke themselves.

"Members . . . earth." The animal nature, the lower life. To guard against their thinking that he is encouraging the oriental asceticism, which we see vet in the mutilations and severities of the Hindu devotees, he hastens to mention the evil passions and desires which he had in mind.

"Inimurity and covetousness were the two principal vices of the ancient world—and of the modern world."

"Aner . . . lie not." This is a list of the sins of a life on a higher grade than the other. Those were material, of the body, these are mental and spiritual sins. They are chiefly sins of speech with the passions from which they spring.

"Put away"—"put off." By the prefix to this verb "there is added to the idea of getting out of one's clothes that of getting away from them." Strip off and throw away these ragged garments.

The figure is familiar in the Old Testament. David's enemy clothed himself with cursing as with his garment, Psa. 109:18, the priests are to be clothed with righteousness, Psa. 132:9, and Zachariah's high-priest acted the parable which Paul pictures, Zech. 3:3-5.

"Greek . . . freeman."—Out of all these, divided by distinctions of race, religion, culture and rank, one class is to come, the Christian. "Put on therefore." Now one is to re-robe himself in garments pure and rich.

"Above all . . . love . . . bond of perfectness." On top of the flowing garments put on the girdle, love, which binds and confines all.

Plan for Our Meeting.

Give out the passage in Zachariah, and those—and others—in Psalms and Revelation will use the same metaphor of garments, to the members of one Sunday School class to read.

Topics for Discussion.—The temptations which assail us. Sins of speech. Divisions of race.

(Continued on page 362)

THE MINISTER AND HIS GARDEN

ADOLPH KRUHM, COLUMBUS, OHIO



form of deeper breathing, better blood circulation and a healthy color in the face. A garden, size 20x30 feet, offers ample chance to exercise and study to one's heart's content. Make it a point to garden right on a small scale, rather than to attempt to have a big garden which will support more weeds than fruits before the season is half over.

Make up your mind to have a practical garden. Don't look through the seed catalogues and try to figure how many inexpensive and quaint flower seeds you'll sow in your garden. Keep away from cyclamen, cinerarias and gloxinias and try alyssum, balsams and morning glories. Better not try to raise egg plants, peppers and cauliflower the first year of your gardening, but stick to beans, beets and cabbage.

In other words, don't court disappointment the first year by doing the unpractical. If you never had a garden, leave flowers alone the first season and concentrate your efforts on vegetables. There are many easily grown kinds which, in their full-bearing beauty are far from prosaic. A bush bean, full of handsome yellow pods, looks quite as good to me as a rose bush, and the beans have the advantage of helping to sustain life.

This touches another big factor which should appeal particularly to the ministers living in rural communities. It is a sad and deplorable fact that the pay received by the average country parson is ridiculously small. It is often hard to make both ends meet and, since work is no disgrace with us, why couldn't a garden's help be enlisted to make better living cheaper. Why eat canned stuff at 15c per can, when a few hours a day in the garden will provide an abundance of nature's fresh, savory products?

This being so, suppose you try to have a garden in 1914. Take a plot of ground 20x30 feet for instance. Lay out the garden in two beds, each 15x20; make a narrow walk across the center of the garden. Place 10 rows, 2 feet apart in each bed and your plan will show 20 rows of nearly 15 feet each or almost 300 feet of row.

Select vegetables you like among the following easily grown kinds: beans, (dwarf or bush,) cabbage, endive, lettuce, onions, peas, (dwarf), radishes, tomatoes and turnips. It is easier to buy a few dozen plants each of cabbage and tomatoes than to attempt to raise them from seeds. If you wish to gain time, plant onion sets instead of seeds. If your garden is larger than the size suggested, plant a few rows of sweet corn.

It is better to sow a few rows of different vegetables at one time than to try to make the whole garden in one day. If you do the latter, all the rows will come into bearing at once and there will first be an abundance followed by a lean period. At least a dozen tomato plants should be in even the smallest garden, and they need not take up much room if trained to stakes. Set plants two feet apart each way. Plant "Chalk's Jewel" for an early and "Stone" for a later sort. Both will supply fruit up to frost.

Every minister should have a garden for both ethical and practical reasons. If every preacher of the gospel were a garden enthusiast, America would soon be the garden of the world. The minister does the most good when he helps a man to help himself. And, though a nation of farmers and "would-be" gardeners, the help which we, at present, receive from "men of God" in connection with our gardening problems is almost nil.

It is really surprising why that should be so. Many phases of gardening present the nearest semblance to Biblical miracles which the majority of us have a chance to witness. The resurrection is strikingly demonstrated by the tiny sprouts that push through the soil after being buried a week or more. Why cannot a parallel be drawn between a gardener helping plants to fight blight and bugs and disease and a minister helping his congregation in its various troubles?

The average theological seminary is devoid of the object lesson of the garden. I venture to say that an hour or two, twice a week, spent by the students in the garden under the guidance of a man who knows, would give them ideas and view-points that cannot be dug out of the Hebrew and Greek Bible. But gardens in connection with teaching future ministers have not yet materialized, and in the meantime here are a few practical suggestions that should get the minister's garden started right:

Start in a small way and try to do all the work yourself, from digging to harvesting. The manual labor will offer compensation in

Keep the garden busy! After a row of lettuce is exhausted in May, plant beans in that row. After beans have born the bulk of the crop, in July, pull up the bushes and sow turnips or winter radishes. Watch that you properly "rotate" the crops in the different rows. Never follow beans with beans or you invite disease. If you prefer a flower garden, stick to alyssum, balsams, celosia, four-o'clock, gaillardias and other easily grown annuals.

Read a good garden magazine and study the seed catalogues. If you have never been interested enough to look through one, you have a treat waiting, for there are more things in a seed catalogue than you ever dreamed of. From fifty to sixty different kinds of bush beans, as many cabbages, peas and tomatoes and more or less different varieties of all the popular vegetables, will prove interesting study when you attempt to get started. But whatever you do, get started. Even if your first attempt is a comparative failure, I feel sure that the fascination of seeing things growing under your care, will not allow you to stop in your efforts.

In conclusion, my heart goes out to the man, whose parsonage does not even present to him the gardening opportunities offered by the average backyard. I feel sorry for the man who has a chance to dig in a garden, but finds no time to do it, because he has too many other duties to look after. But I pity the man who has a garden, works it and then fails to find the rest, recreation and inspiration, which God placed there to be "dug up," when he put the instinct in the first man to make the earth fruitful.

The following incidents of a preacher in his garden are from "A Garden That Preaches," in *Suburban Life*:

"You'll have to take off your coat, to kill that stuff," said the old gardener to the new minister, one cool morning in early April, as the minister was forking out "devil-grass" in his garden.

"I know that," said the minister. "This stuff is an old acquaintance of mine. It was one of the foes of my youth. I knew it and wrestled with it when I was a boy; and I know that this kind of devil goeth not out save by power and forking. My coat will come off in due time, and I will cast out this devil from my garden, even as I cast him out from my garden when I was a boy."

"I guess maybe you will," said the old gardener, as he went his way.—"I guess maybe you will."

* * *

Then came the baker. He went by every day; and he had his eye on that garden, and often stopped to talk about it. He was a young German, who loved all growing things. One day he brought a dozen cabbage plants, and another day a dozen tomato plants, to put in that garden sermon. The garden was preaching to him; and one Sunday night he was out to church, for the first time, to hear the new minister. And he said that the sermon was as good as the garden, and the minister felt that both the sermon-garden and the garden-sermon had been complimented.

Another who praised the garden was the wife of the gardener of one of the summer places near by.

"I walked by your garden several times," she said, "you had a good garden. I told my husband about it."

They were Swedes, and both brought their letters and joined the church, and became good friends of the minister.

* * *

A careful account of all expenses, and of all returns at market prices, revealed the fact that the minister and his family, and the neighbors and friends of the minister, had received in net gain from that garden just about fifty dollars worth of vegetables during the garden year. This had enabled the minister and his family practically to defy the meat trust for six months, and to place in storage, for winter use, that which made necessary only an occasional demand upon the meat supply for another six months.

CHURCH GOING SCHEMES.

First Congregational Church, Telluride, Colo.
C. Edwin Brown, Pastor.

Gentlemen:—For several years I have been a regular subscriber to your excellent periodical, and expect to be for several years to come. I am constrained, however, at this time to believe that a protest should be expressed regarding the various forms of schemes I see advertised to attract people to church. These range all the way from moving picture shows to the distribution of souvenir postal cards. And each and all alike, but cheaply manifest the lack of the real power and pressure of the essential factor in the worship of many of our modern churches. I can say in regard to my own ministry that I have never lacked a crowd, nor have I ever found it necessary to resort to any of these schemes to attract people to my church. There is a time and place for moving picture shows and postal cards, but that time and place is not in the Sunday evening church service. Our Lord's words were to the effect that if he were lifted up, he would draw all men unto him. Therefore the chief purpose of the church is to exalt the Christ, and the result will be that men will be attracted. It is a fact worthy of observation that our most successful preachers are not those who expend energy endeavoring to invent schemes to fill their churches, but who draw their large crowds by fearlessly presenting the life and teaching of him who is the Divine Magnet. Therefore I would advise our brethren who are facing the empty pew problem, to quit scheming and begin preaching.

Begin next Sunday a series of sermons on the life of Christ, preaching on every important and unimportant event. Then study the teachings of the Master in the parables, and present these in their modern application. Then prepare a series of sermons in regard to Jesus and the relation to modern institutions, the Church, the Labor Union, the Saloon, etc. This will occupy your time for at least a couple of years, and long before your concluding sermon you will be placing chairs in the aisle to accommodate your audience. The demand of the Greeks is still the popular cry—"We would see Jesus." This is no new scheme, for no new scheme is necessary, but one thing is needful, and how slow most of us have been to realize the fact.

GENERAL INDEX—MARCH

All matter not numbered as an illustration is indexed herewith.

Page.	Page.
Advertising methods344	Dedictory sermon—Hallock325
Alcohol, increasing consumption of383	Deity of Jesus Christ—Carroll377
Baseball scores in boys' class357	Easter, preparation for352
Best of Recent Sermons375	Ecclesiastical Year369
Building six churches a day338	Education, value of American382
China, state religion in381	Evangelism in India304
Church and advertising344	"Exposition of Holy Scripture"368
Church, architecture in country332	Federation and its results347
Church at the center355	Friendly church356
Church attendance plans357	Garden, minister and his390
Church building illustrations and plans331-337	Glory of God—or men328
Church, Christ-like work329	Holy week, readings for350
Church, emphasizing the343	Homiletic Department375
Church, enterprising and resourceful340	Homiletic Year365
Church Organ Department341	Hymn for Lent353
Church, the Living—Hallock325	Illustrations from Great Sermons363
Church, two ideals of347	Illustrations from Recent Events361
Churches, building six a day338	Illustrative Department361
Churches, why build328	"In remembrance of Me"348
Church-going schemes391	Integrity and missions365
Communion Sunday373	"Ladder of St. Augustine"360
Congregationalism381	Lenten evangelism369
Co-operation among pastors343	Lenten readings350
Country church, plans of352	Lenten season, sermons for350
Cradle roll, reaching homes through356	Lenten suggestions349
Decision day372	Lichfield cathedral340
Decision day at Easter352	Liquor dealers frightened383
	Magazine Articles of Value to Ministers304
	Marriage, life decision of—Street378
	Master, a forsaken—Chapman375
	Men's club, how to organize357
	Methods of Church Work349
	Minister and his garden390
	Missions and Integrity365
	Money-raising plan354
	Mott, John R., on world progress346
	Organ made from molten bell340
	Passion week evangelism351
	Passion week, observing350
	Passion week sermon topics351
	Personal evangelism353
	Prayer Meeting Department385
	Prayer meeting plan356
	Prayer meetings351
	Protestantism, protest of347
	Protestants, why we are348
	Rally day to Easter349
	Religious Review of Reviews381
	Results, conserving at Easter352
	Sermon topics356
	Service, chieftainship of—Empsey380
	Statistics, church, for 1913333
	Sunday evening problem369
	Thrace, situation inXXIII

ILLUSTRATION INDEX

First figures below refer to illustration numbers; second to page numbers.

No. Page.	No. Page.
"Angle of repose"-465	Good out of evil456-365
Brains, mixed with433-361	Heathenism468-367
Bright, John; for sake of438-362	Highest calling454-365
Brother and sister them494-373	Holy spirit, work of480-320
Cautions, two490-372	Integrity461-366
Changed, wanted to be433-366	Invitation, the unlim-ited504-374
China's need458-365	Know, how to439-362
Christ, believing on503-374	Lincoln prayed, when431-361
Christ, coming to502-374	Master, my455-365
Christ the bread of life481-320	Men inside440-362
Come500-374	Mercenary, disgust-ingly435-361
Decision day, prepar- ing for497-374	Money, duty above464-367
"Demas hath forsaken me"452-365	Movements, wasted432-361
Dynamo, parable of443-363	Past, record of459-366
Evangelistic atmos-phere491-372	Peace of blended wills447-364
Evil source451-364	Prayer circles454-371
Faithfulness462-366	Ready, be442-363
God and son443-363	Regulations, not con- trary to444-363
	Religious fiend434-361
	Responsibility, shirk- ing466-367
	Revival we need485-371
	Ruler who believes436-362
	Safety beneath cross449-364
	Saved, how to be505-374
	Self-control448-364
	Self-sacrifice457-365
	Spirit, grieving the482-320
	Spiritual sight, condi- tions of446-363
	Spirit-filled life483-371
	Stars a sign468-367
	Temporal and eternal445-363
	Tenant, which501-374
	Texts and themes478-369
	Time-leaks460-366
	Universal book453-365
	War office, "lady-like"437-362
	Words that cost430-361

SCRIPTURE INDEX

First figures below refer to illustration numbers; second to page numbers.

No. Page.	No. Page.
Gen. 50:20456-365	Matt. 23:23465-361
1 Sam. 17:45440-362	Matt. 23:31434-361
Psa. 8:1468-367	Luke 12:36440-362
Psa. 19:1468-367	Luke 16:10-12462-366
Psa. 27468-367	John 16:8-15450-370
Prov. 12:10432-361	John 6:32-65481-370
Prov. 13:4432-361	John 6:63430-361
Prov. 22:6466-367	John 7:17439-362
Ecdl. 2:21432-361	John 12:42431-361
Isaiah 55-386	John 14:9438-362
Dan. 7:27431-361	John 14:13438-362
Hos. 6:3439-362	John 19:5-377
Hos. 6:6434-361	John 27:11430-361
Matt. 19:5-378	Acts 4:10438-362
Matt. 20:27-380	Acts 7:51465-361
Matt. 23:14434-361	Acts. 8:37436-362
	Acts 9:11431-361
	Rom. 12:11432-361
	1 Cor. 16:13440-362
	Gal. 2:14437-362
	Phil. 1:9433-361
	Phi. 2:10438-362
	Col. 3:6-14-387
	1 Thess. 1:5438-361
	1 Tim. 5:20437-362
	2 Tim. 1:12436-362
	2 Tim. 4:10-375, 452-365
	Titus 1:18437-362
	Heb. 2:4433-361
	1 Pet. 1:4430-361
	2 Pet. 1:10439-362
	2 Pet. 2:3465-361



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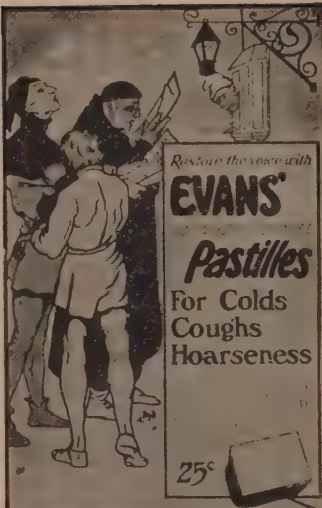
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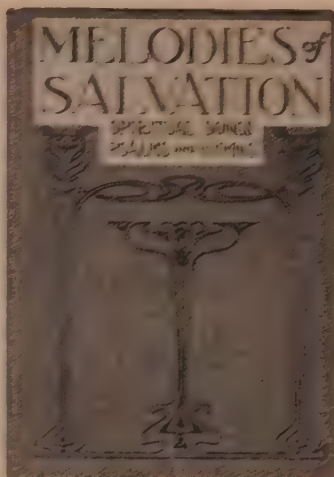
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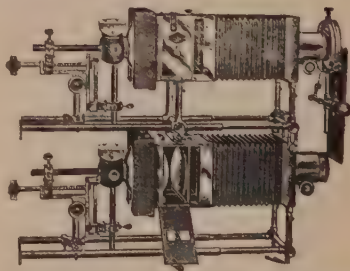
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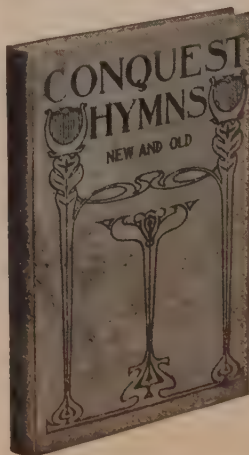
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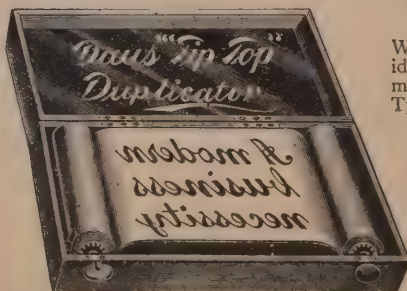
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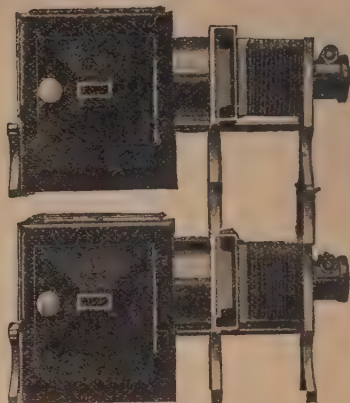
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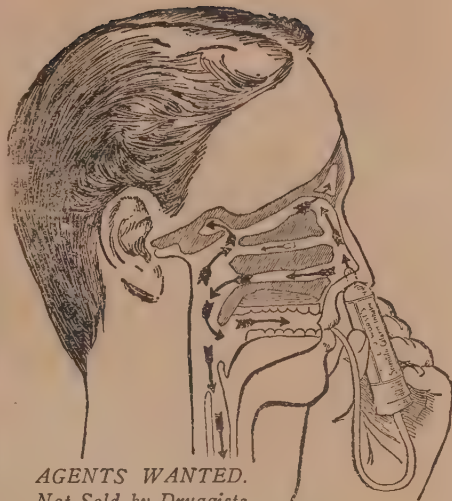
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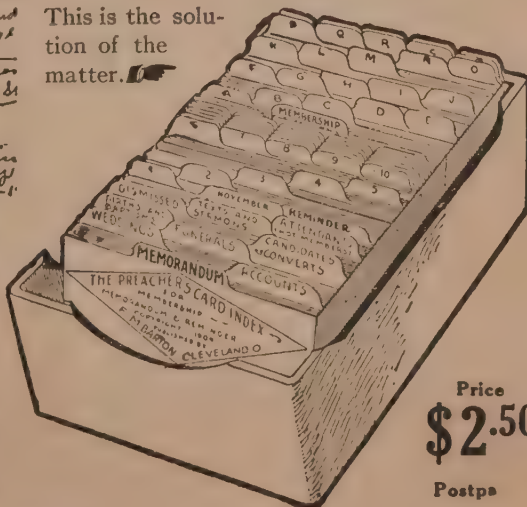
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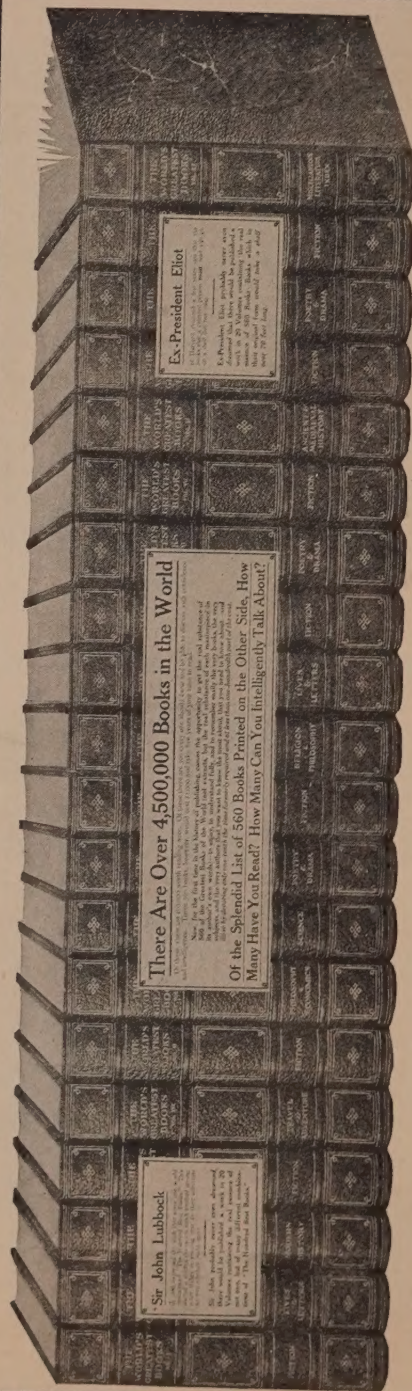
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